Shepherds

DECEMBER, 1955

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ANNOUNCEMENT

Noted Australian Evangelist To Tour United States

The General Board of Evangelism announces the visit to the United States by the Rev. Alan Walker, Director of Australia's very successful "Mission to the Nation" for The Methodist Church. Mr. Walker was just recently awarded the "Order of the British Empire" by Her Majesty, Queen Elizabeth II, in recognition of his outstanding spiritual leadership.

Mr. Walker will work through the Board of Evangelism for one year, beginning early in 1956. He will be the speaker for the Hour of Evangelism at General Conference, April 30 to May 4, and is available for a series of eight-day evangelistic missions during the months of August, 1956, through January, 1957.

Districts or cities interested in securing Mr. Walker for such a meeting should apply at once to:

Dr. Harry L. Williams
Mission to America
1908 Grand Avenue
Nashville 5, Tennessee

Personal speaking engagements are being handled by

Dr. Joseph H. Edge
General Board of Evangelism
1908 Grand Avenue
Nashville 5, Tennessee

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

December, 1955

Vol. 10—No. 3

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
Edward Ferguson, Jr., *Editorial Assistant*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Methodist Pastors and District Superintendents receive SHEPHERDS—all 10 issues each year—free of charge.

Since SHEPHERDS is beamed to the work of evangelism in the local church and contains many practical plans and programs for the Commission on Membership and Evangelism, churches may subscribe for it, as follows:

$10.00, for chairman and 10 other members of Commission on Membership and Evangelism, and pastor

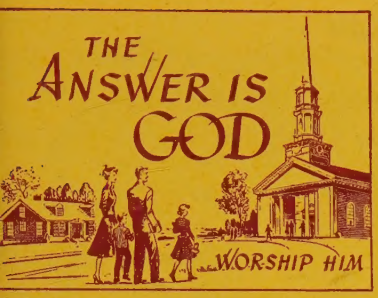
$ 5.00, for the chairman and 3 other members of Commission, and also the pastor

$ 1.50, for the chairman alone—or any other person alone.

When sending in subscriptions, please list names and mailing addresses of all persons, as well as name of church, charge, District, and Conference.

Total circulation this issue, 43,000

Cover picture: Mignard, "Virgin of the Grape"
Courtesy Camera Clix



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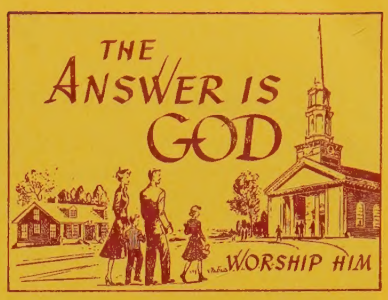
EVANGELISTIC MATERIALS



For Your Christmas Emphasis

Quantity *Price*

_____ **The Nativity Story in Art,** by Howard W. Ellis
15¢ each; 10 or more, 10¢ each _____

_____ **The Evangelistic Message of the Christmas Conference,** by Bishop Paul N. Garber
5¢ each; $4.00 per 100 _____

_____ **Rediscovering Christmas,** by G. Ernest Thomas
50¢ each; 12 or more, 35¢ each _____
Practical ways in which to make this a Christian Christmas.

_____ **Christmas for Christ in the Home,** by Gordon Pratt Baker **$1.50 per 100** _____
Specific suggestions concerning the observance of Christmas in the home. Two colors.

_____ **Keeping Christmas,** by Henry van Dyke
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_____ **Window Cards** (3-ply cards) **5¢ each; 6 for 25¢** _____

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For use on windows, etc. Printed on gummed side.

Quantity *Price*

_____ **Celluloid Buttons** (minimum order, 50)
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Bear the "Christmas Is for Christ" slogan.

_____ **Auto Bumper Strips** (minimum order, 25) 2 colors
50 for $6.00 _____

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Regular roadside billboard size—19 feet 4 inches by 8½ feet.

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Beautiful 11-color canvas lawn sign.

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_____ **Christmas Cards** (with matching envelopes)
$3.00 per 100 _____
An attractive card folder emphasizing "Christmas for Christ."

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For newspapers and printed church bulletins.

_____ **2-column Mat** (for publicity) **20¢ each** _____
Give this mat to your newspaper with a Christmas news story and article.

_____ **Large Newspaper Mat** **50¢ each** _____
A 2-column mat, 7 inches deep, bearing a Christmas message urging that "Christmas Is for Christ."

For Your Assimilation Emphasis

TURN OVER CHART

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A very helpful chart on Methodist history, faith, duties, and work.

_____ **A Word to New Members,** by Bishop W. E. Hammaker. **10¢ each; 12 for $1.00** _____

_____ **Self-Help for New Members,** by Ray W. Ragsdale.
15¢ each; 10 or more, 10¢ each _____

_____ **I Will Uphold the Church,** by Homer J. R. Elford.
10¢ each; 12 for $1.00 _____

Helpful Books

50c each; 12 or more, any title, 35c each

_____ **The Christian Gospel and Its Witness** by James R. Mutchmor _____

_____ **Greatness and Simplicity of the Christian Faith** by Henry Churchill King _____

_____ **Spiritual Life Through Worship** by Clinton M. Cherry _____

_____ **Spiritual Life Through Witnessing** by Everett W. Palmer _____

_____ **The Methodist Primer** by Bishop Charles C Selecman _____

_____ **Progress Through Prayer** by Clarence Seidenspinner _____

_____ **Sin and Salvation** by Wm. F. Hovis _____

_____ **God Is Our Strength** by Bishop Gerald Kennedy _____

_____ **A Primer for Christian Living** by Rolfe Lanier Hunt _____

_____ **Beliefs of a Methodist Christian** by Clinton M. Cherry _____

Evangelistic Film

_____ **"Four to Go."** A stirring motivational presentation of youth evangelism. ..... Black and White, **$75.00** _____
Color, **$125.00** _____

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For Your Church Attendance Emphasis

CHURCH ATTENDANCE PACKET

Although each of these packets contains 16 different items, in necessary quantities, the price of each packet is within the reach of every church—only 3¢ per member—and the extra attendance and loyalty generated will bring enough extra financial returns to more than pay for the packet. But don't order a packet for that reason. Order it for the good of your church and the glory of God.

Check Packet Desired

	Church Membership	Price
____ No. 1	100	$ 3.00
____ No. 1½	150	4.50
____ No. 2	200	6.00
____ No. 2½	250	7.50
____ No. 3	300	9.00
____ No. 3½	350	10.50
____ No. 4	400	12.00
____ No. 4½	450	13.50
____ No. 5	500	15.00
____ No. 5½	550	16.50
____ No. 6	600	18.00
____ No. 6½	650	19.50
____ No. 7	700	21.00
____ No. 7½	750	22.50
____ No. 8	800	24.00
____ No. 8½	850	25.50
____ No. 9	900	27.00
____ No. 9½	950	28.50
____ No. 10	1,000	30.00

Mark Price of Your Packet Here $_____

IN THE PACKET BUT MAY BE ORDERED SEPARATELY

____ **Church Loyalty Assignment Envelopes** 10¢ a dozen; 75¢ per 100 ____

____ **Friendly Visitor's Agreement Cards** 50¢ per 100 ____

____ **Church Attendance Visitor's Assignment Cards** 60¢ per 100 ____

____ **Sheets of 100 Stamps** 20¢ per sheet of 100 ____

____ **Church Member's Loyalty Covenant Cards** 50¢ per 100 ____

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PROMOTIONAL MATERIAL

Only samples of the following helpful materials are in the Packet. For quantities, order them separately, and get extra results.

____ **Letterheads,** 8½x11 inches, mimeograph paper 75¢ per 100 ____

____ **Printed Letters,** 8½x11 inches $1.00 per 100 ____

____ **Church Bulletins** $1.00 per 100 ____

____ **Bulletin Inserts** (5 in set) 5¢ per set ____

____ **Personal Invitation Cards** $1.00 per 100 ____

____ **"Fill a Pew Plan"** leaflet 10 or more, 3¢ each ____

____ **Hymnal Bands** $1.00 per 100 ____

____ **Certificate of Loyalty** $1.00 per 100 ____

____ **Special Covenant Sunday Service** 1¢ each ____
Minimum order, 50.

BASIC BOOKLETS

____ **Local Church Booklet**
10¢ each; 6 for 50¢; 10 or more, 8¢ each ____
The "How" booklet for a church and the various committees in promoting the World Wide Church Attendance Movement. One or more copies come in the Church Attendance Packet and also in the "Idea Packet."

____ **Community Booklet**
10¢ each; 6 for 50¢; 10 or more, 8¢ each ____
The "How" booklet for a civic club, chamber of commerce, ministerial association, or other agency that desires to sponsor the Movement. One copy is in every Church Attendance Packet and "Idea Packet."

____ **"Idea Packet"** $1.00 each ____
An envelope that contains one each of most of the smaller promotional items, including the two basic booklets above and the "Pastor's Resource Booklet." When churches or clubs desire samples of various items, this is the Packet to order. Not necessary to order this, however, if you are ordering a Church Attendance Packet.

____ **Pastor's Resource Booklet** 25¢ each ____
A book with ideas gathered from many sources that should be helpful if adapted and tried.

Free Offering Envelope

Please send me free Evangelistic Literature Offering envelopes for church of _____ members.

TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee

PLEASE FILL MY ORDER AS CHECKED. **Total Amount of Order**_____

( ) Payment enclosed ( ) Charge to treasurer ( ) Charge to my account

_____
Rev., Mr., Mrs., Miss

_____
NAME

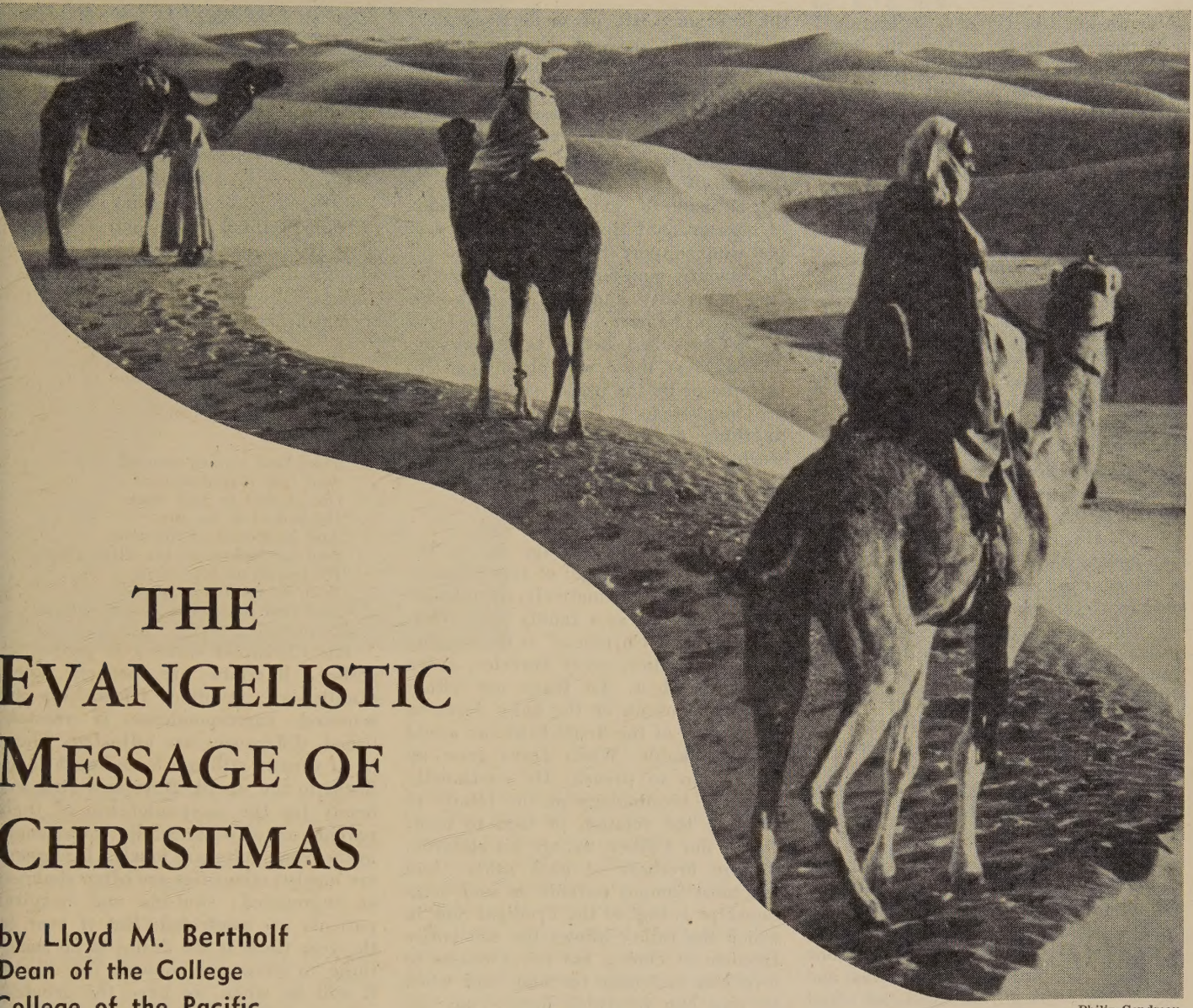
_____
ADDRESS

_____
Church Treasurer

_____
Address

Date _____ Order placed by _____

Please sign, do not type, your name in the space provided above.



—Philip Gendreau

THE EVANGELISTIC MESSAGE OF CHRISTMAS

by Lloyd M. Bertholf
Dean of the College
College of the Pacific
Stockton, California

How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, "Your God reigns."

One of the amazing things about the story of the Bethlehem Babe is its universal appeal. To those who first heard it, it was unbelievably good news, "good tidings of good"; so has it been down through the ages wherever it has been told, and to whomever—all races, all cultures, all classes.

But why? Why should the birth of this particular child—in an obscure little Palestinian village—to peasant parents—strike anyone as good news? Millions of similar births have occurred without even arousing notice. This one, however, year by year increases in significance as more and more people throughout the world celebrate its anniversary.

Christmas! The word seems to have almost magic powers in the responses which it elicits. But there are three groups of people, in particular, for whom the message of Christmas has always had, and continues to have, peculiar significance.

I

The Christmas message is, in the first place, an evangel of *hope* to *little* people. It appeals, for example, to little children. The whole picture of a tiny babe, a girlish mother, a devoted young father, domestic animals, rustic surroundings, adoring shepherds—if one should try for a lifetime, he could not conjure up a setting that would have more appeal to little children than this. Think what artists have been able to do with it! And how children love to dramatize it!

But the "little" people to whom Christmas appeals are not merely the *young* people; it appeals also to the *poor* people. The princely Jesus was not born to rich parents, but to poor. His coming added such a dignity to life that even now, after nineteen centuries, it is not yet fully realized. In His day women were dispossessed—without rights or privileges: His coming started them on the way to equality with men. In His day, a whole stratum of society was made to serve the rest of society as slaves: His coming started

the death knell of slavery. In His day, to be poor was to be without the benefit of much of the law, without the benefit of medicine, without the benefit of education: His coming gave new impetus to the feeling of social concern.

The Spirit of the Lord is upon me,
because he has anointed me to preach
good news to the poor.
He has sent me to proclaim release
to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.
(*Luke 4:18-19*)

The "little" people are also the minorities. Jesus was born of a minority race, of a conquered people, in an occupied land. He had all the insecurity, all the insults, all the inferiorities that such a situation brings. Even when finally subjected to the most cruel and painful death that human brutality has devised, He demonstrated that the human spirit, when fortified by the Spirit of God, can retain its dignity and emerge victorious. As a result of His life, the world will never rest content until it has gotten rid of its discriminations, its segregations, its humiliations which are so often imposed by powerful majorities on weak minorities.

Because of Jesus' coming, there are in reality no "little" people, no unimportant people, no second-class citizens of the Kingdom of Heaven.

II

The Christmas message is, in the second place, a message of *warning* to *violent* people. The Christmas story is a story of peace, and the whole tenor of Jesus' life and teachings was one of accomplishing the will of God through reconciliation, through overcoming evil with good, through going the second mile, through turning the other cheek, through giving a cloak when only a coat was demanded. Jesus did not practice nor advocate "passiveness"; and His own experience proved that His method will not necessarily save a person from violent treatment at the hands of others. But He planted the seeds which, if allowed to grow, will enable neighbors to live together in peace, whether such neighbors are families in the same block or are nations in the same world.

In fact, the seeds of non-violent neighborliness have already grown much since Jesus' day. No longer do we, as individuals, feel it necessary to dominate our fellow men by our physical prowess or our skillful use of weapons. Except for "Western" movies, detective stories, and a few similar spectacles, violence enters very little into the everyday life of modern man. It is only in the areas of criminal law enforcement and international diplomacy that we think of using force, or the threat of force, to impose our will on others. But in these areas also, the use of violence is doomed—doomed, that is, if the message of Christmas can be made to "explode" in the minds of international diplomats, and the people who support them, before one of the modern man-made bombs explodes over some city and sets off a world-consuming holocaust.

Dictators had better take warning. The days of those who obtain and retain power by the use of sheer violence are numbered. A force mightier than anything can devise is loose in the world. It has the power to transform lives, and it is contagious.

III

The Christmas message is, in the third place, an evangel of *love* to *separated* people. Instinctively, people regard Christmas as a family day. "Getting home for Christmas" is the longing of every soldier, every traveler, every college student. To leave out either Mary or Joseph or the baby Jesus in the picture of the first Christmas would be unthinkable. When Jesus grew up and began to preach, He continually used the terminology of the family to describe the relation of God to man: God is our Father, we are his children, we are brothers of each other. And His most famous parable on such relationships is that of the Prodigal Son, in which the father allows the son entire freedom of choice, but never ceases to love him and long for him, and when he sees him returning home, runs out to meet him while he is yet a long way off.

There is nothing that can come to a human being that is quite so terrible as loneliness—separation from those he loves—erection of a barrier of some sort which stops fellowship. Loneliness must be terrible even for God. If God is love, and if God is like the father in the story of the Prodigal Son, then fellowship with His responding children must be His greatest joy.

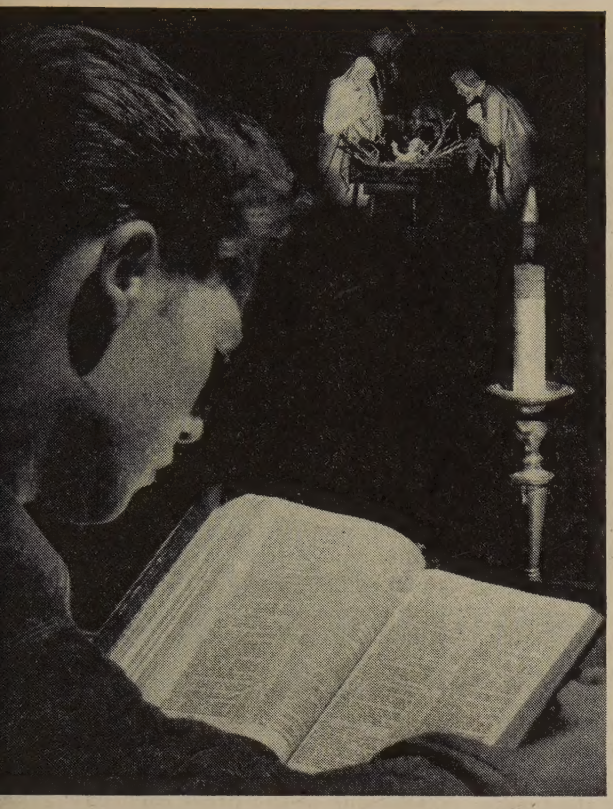
James Weldon Johnson expresses this theme in his poem *The Creation:*

And God stepped out on space,
And he looked around and said,
I'm lonely—
I'll make me a world.
. . . . . .
Then God walked around,
And God looked around
On all that he had made.
He looked at his sun,
And he looked at his moon,
And he looked at his little stars;
He looked on his world
With all its living things,
And God said: "I'm lonely still . . .

The Christmas spirit gets people together. Barriers are broken down, families are reunited, friendships are renewed, correspondence is reestablished, differences are adjusted. There is, of course, still much too much loneliness in the world. Boys and girls are lonely for the companionship of their parents, or of other adults; newcomers in the community are lonely; foreigners are lonely; minorities are often shunned or segregated; shut-ins and hospital patients are neglected. But if ever in the year there is the desire to do something to show our concern for others, it will be when we have the greatest amount of the spirit of the Christ Child within us. Such is His powerful influence even after nearly 20 centuries.

And this that the spirit of Christmas does for individuals, it can and will do also for nations. We have today a "United Nations" organization which lacks much of being a "family of nations." But it is nearer to the family idea, in many ways, than we have ever had before. Give the Babe of Bethlehem a chance here, and we shall see the same results eventually as we are seeing in our gradual progress with the race problem, and the health problem, and the education problem, and the colonial problem, and many others.

He comes to break the barriers down
raised up by barren creeds;
About the globe from zone to zone,
like sunlight he proceeds;
He comes to give the World's starved heart
the perfect love it needs.
(From *The Voice of Christmas*,
by Harry Kemp)



KEEP *Christ* IN *Christmas*

by
James V. Claypool
Secretary, Promotion of Bible Use
American Bible Society

CHRISTMAS celebrations need to be made more Christian. One positive way to put Christ into Christmas is by reading daily from the Bible chapters which point up to Him.

A Basic Need

We need to read the Bible because it is a book of information. No person can consider himself intelligent or educated unless he understands biblical allusions and content. We need to read the Bible because it is a book of consolation. Matters of the heart which concern people most find their answer here. We need to read the Bible because it is a book of inspiration. The eagerness and the drive to better oneself find their fullest expression within its pages.

But the chief reason we need to read the Bible as preparation for Christmas is because it is the book of salvation. Seekers after truth have come to know that, above every other written revelation or holy record, "the Holy Scriptures contain all things necessary to salvation."

Dr. A. M. Churgwin, former secretary of the London Missionary Society, was deputized by the United Bible Societies to make a two-year study of the use of the Bible throughout the world as an instrument of evangelism. He has summed up the finds, documented in two publications, with the conclusion, "Where the Bible is most eagerly distributed and studied the church grows most rapidly."

Will we in the United States not also admit that, though nearly all of our denominations are adding large numbers to their membership every year, the Churches that are growing most rapidly are those that are most emphatically Bible-centered? The Bible, more than anything else, seems to bring a man or woman to a decision for Christ.

Bible and Christian Advance

To quote Dr. Churgwin again:

"The important fact, from the point of view of my enquiries, is that these churches and groups are the ones that use the Bible most in their evangelistic activity, and they are at the same time the ones that in all parts of the world are growing most rapidly. This is true in so many areas and such varying circumstances that it cannot be ruled out as mere coincidence. The evangelistic use of the Bible and the growth of the Christian cause go together too regularly and too closely to be dismissed in that fashion.

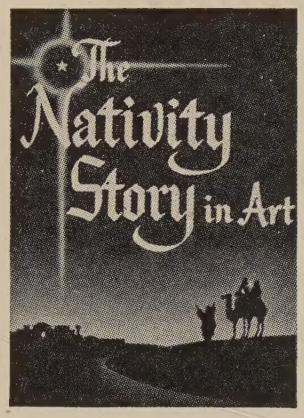
"The Bible was always, or nearly always, in use at the point where Christian advance was being made. In the Early Church, for example, the Scriptures were used not merely for the instruction of the Christians, as I had previously supposed, but for the evangelisation of the non-Christians. They were quoted not merely to those inside, but to those outside the Christian fold. Even in those early days they were used as a tool of evangelism. And so it has been ever since. That is not to say that there are no other ways of winning men and planting churches. Of course there are other means. But those other means are suitable for particular periods or special circumstances. The Bible, however, is under no such limitation. It is the only evangelistic agency that has been used always and everywhere with success.

First a Bible

"Harnack once wrote about the Early Church and the many important leaders who came into the church through reading the Bible. He said that the view was widely held that 'the regular way to become a convinced Christian was to read the Holy Scriptures.' In fact I would go so far as to say that in the growth of the Christian cause nothing has played such an im-

make the

Holidays Holy Days



The Nativity Story in Art

by Howard W. Ellis

15c each

10 or more, 10c each

A beautiful 2-color, 20-page booklet that tells the Christmas story in picture, scripture reference, and reverent interpretation. Indeed beautiful. Place this in every home, or offer it for sale at the church. Plain envelopes for mailing furnished free.

Needed: An Evangelistic Christmas

by Bishop Hazen G. Werner

$1.50 per 100

An 8-page leaflet stressing the need for a spiritually vital Christmas.

Christmas Cards

with matching envelopes

$3.00 per 100

An attractive card folder emphasizing "Christmas for Christ."

TIDINGS

1908 Grand Avenue

Nashville 5, Tennessee

portant part as the Bible. Again and again, and in country after country, the line of church expansion has been that there was first a Bible, then a convert, then a Church. In cases without number the Bible begins the process. It is the main factor, first of all, in winning the individual to Christ, and then, in his hands, it becomes the main means of bringing a worshipping community into existence. In the material I have collected I have come across any number of Churches that traced their origin, under the Holy Spirit, to a man with a Bible in his hand. This is as true of countries as different as India and Brazil, Turkey and Thailand, Finland and the United States."

Family Emphasis

Some time ago I asked Dr. Harry Denman, executive secretary of The Methodist Board of Evangelism, to share with me his belief as to where we should put the stress on the use of the scriptures in evangelism. With characteristic insight Dr. Denman suggested that "you emphasize families reading the Bible as a part of the family worship, and you urge young people to read the Bible daily. We believe that the reading of the Bible will help to strengthen the spiritual life of the family and individual and also will help the individual to become a personal worker."

Young Bin Im, Methodist and graduate of Perkins School of Theology, Southern Methodist University, who is secretary of the Korean Bible Society, has been engaged in a special evangelistic project among that 80 per cent of the population of Korea which is rural. In writing about one of the trips, he has recounted these two incidents.

Korean Incident

"We were about 75 miles away from Seoul. Our Ford half-ton truck did very well, but we had several difficulties as our Korean roads are not paved and are slippery, bumpy, and hilly. At one time the truck became stuck in a ditch, and we had to hire a cow to pull it out. Another time, when the snow made the road very slippery, the truck rushed down into a three-foot ditch and fell over on one side, breaking the windows, mudguards, and so on. The driver's legs were slightly cut, and my chest suffered a slight injury; but, apart from that, we were fortunately quite all right. There were 1,512 copies of the scriptures sold during these visits; and rice, eggs, seeds, peas, and soya beans were collected in payment. We had contacts with some 3,000 farmers who, up to that time, had no idea what the Bible Society was doing.

"One 12-year-old boy walked 15 miles to come to where we were selling the scriptures. When he arrived, snow was falling and the path was very slippery indeed; but he walked along bravely, carrying a bushel of soya beans on his back. He was able to buy two New Testaments and hymn book. As he took them, his face beamed with joy."

Newspaper Emphasis

As an aid to keeping Christ in Christmas, more and more newspapers are printing fairly extended passages. During the pre-Christmas period numerous dailies quote the World Wide Bible Reading selection for the day in its entirety. Some papers which have reprinted all of the New Testament are now starting on the Old Testament. Our church people who have some association with journalists, editors, and publishers may want to lend their influence to encourage placing scripture quotations in the press each day, especially during this gladsome Advent season.

There is a further effective method of helping to keep Christ in Christmas. It is amazing, if not marvelous, to view the success church people have had in providing single Gospel portions for distribution to the traveling public. The Greyhound Lines in northern California, for instance, have granted their wholehearted permission for placement in bus depots of containers holding individual Gospels. About 275 ministers and laymen share the responsibility of watching these containers and keeping them filled. At Christmas they use appropriate editions of St. Matthew, specially printed with a Christmas cover and space for a Christmas greeting on the back. (These are available at $2.50 per 100 from the American Bible Society.)

Excellent Plan

At the present time, local churches and ministerial fellowships in approximately 100 places, spilling over from North California into Oregon and Washington, are participating in this excellent plan of making the scriptures available to travelers. To date 450,000 portions have been distributed through this avenue.

Perhaps your church or ministerial asscciation can adopt this idea this Christmas. By all means, let us keep Christ in Christmas!

An Unusual Christmas Painting

by Cornelio M. Ferrer
Philippine Federation of Christian Churches

SHOWN above is a reproduction of an original painting entitled "Jesus Outside the Gate," by the Rev. Hilario B. Tumamao, a member of the Northwest Philippines Annual Conference of The Methodist Church. Mr. Tumamao painted this famous picture in 1941. It won first prize in the National Art Exhibit sponsored by the National Library and Museum of the Philippines in 1941. In 1943 the painting was again re-exhibited in the Philippine International Exposition held in Manila. The original oil painting was accepted by the National Museum of the Philippines and copyrighted by it.

World War II broke out and during the Japanese occupation of the Philippines the picture was burned in the course of the liberation of Manila by the Armed Forces of the United States. However, Mr. Tumamao was able to preserve several lithograph copies of the original painting which was printed by the Philippine Federation of Christian Churches. Twenty-eight thousand copies were printed and it was widely circulated among Protestant churches and other religious groups in the Philippines and abroad.

Inspiration for Painting

The Rev. Mr. Tumamao was inspired to paint this picture under the following circumstances: In 1941, Mr. Tumamao was invited to attend the national birthday celebration of the late Aurora Quezon, wife of the late President Manuel L. Quezon, at the Jai-Alai, the social center of high society in Manila. As Rev. Tumamao entered the gate of the Jai-Alai, he saw Christmas lanterns and stars at the entrance of the building and the social hall was decorated with all the Christmas trimmings of the season. At one corner of the social hall was a miniature manger. At first Mr. Tumamao was filled with joy upon seeing the Christmas lanterns and the miniature manger; and he felt that Jesus Christ might have been very happy with such a sight. But suddenly, a group of richly dressed people entered the social hall and started dancing, smoking, drinking, and gambling under the Christmas lanterns and in front of the miniature manger. Mr. Tumamao felt very unhappy and went home heavy-hearted because the spirit of Christmas was never manifested in the occasion. He was very much conscious of the fact that the celebration of Christmas was used as an alibi for these unchristian actions. Upon arriving home, Mr. Tumamao found himself inspired to paint a picture of the shut-off Christ. The picture has become one of the famous paintings in the collection of art in the National Museum of the Philippines.

Rural Churches Do Their

by

Ella Mae Charlton

Shreveport, Louisiana

TWO RURAL Methodist churches in the Louisiana Conference did their part toward emphasizing the theme of putting Christ back into Christmas in 1954. Now, as another Christmas season approaches, they are making plans for similar observances.

The development which inspired members of these two small churches to join with others in making Christmas Christ-centered had its beginning when Miss Elizabeth Thompson, Director of Rural Work in the Louisiana Conference, read an issue of SHEPHERDS. The particular issue had for its theme the importance of keeping Christ in Christmas.

Spirit of Christmas

Thinking on that theme as she passed an unlighted rural church one night, it occurred to Miss Thompson that, if at least two rural churches with small memberships could show the spirit of Christmas by having their churches lighted with nativity scenes, they would be helping to lead the way.

She approached the women of two churches. The one church has 34 members and is located on a much-traveled highway. The other church has only 17 members and is in a more remote section where there is little traffic. The difference in location, however, made no difference in the response to her suggestion. Both groups were immediately interested in the idea.

Cooperation

The nativity figures for one of the churches were loaned to Miss Thompson by a city church. The other set was made by a student minister who also has a sign painting business.

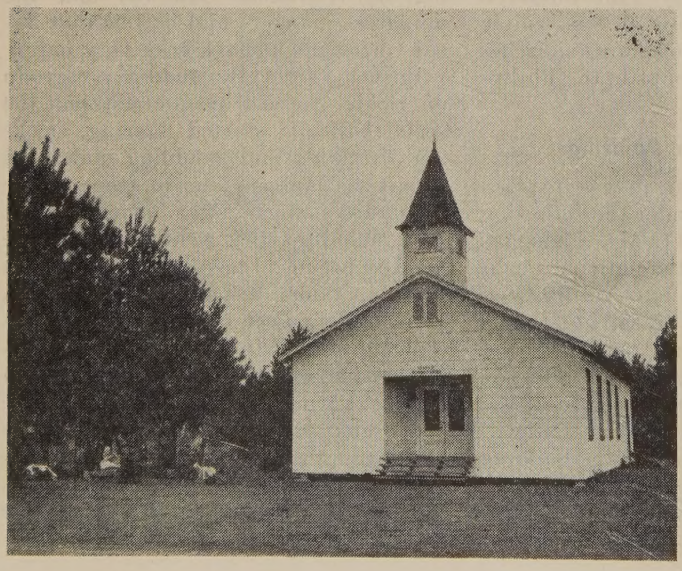
Members of the Woman's Society of Christian Service at Crossroads Church took the responsibility of getting the figures set up with the proper lighting equipment. The men of the church did their part. Shrubbery from the woods was re-set on the church lawn to give a background for the figures. The men also did the outside wiring. When the lights were turned on for the first time, church members stood in awe at the impressiveness of the scene.

Inspiration

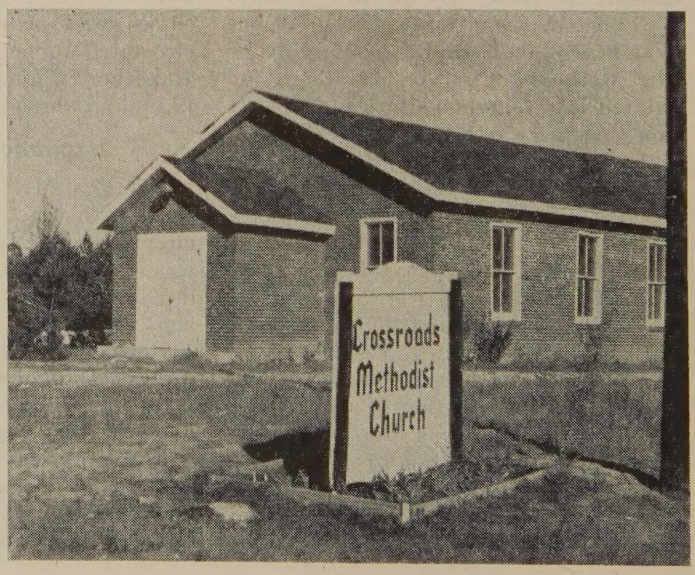
Travelers slowed their speed and many times brought their cars to a complete stop for a better view of the lighted figures. "It made all of us feel good," one woman of the church said, "to know that we had done something which might be an inspiration to people passing by."

As a result of their effort in this direction, the women decided to have a Christmas party for the children of the community. It was the first time in the history of the church that such a thing had been done. They made a special

Sieper Methodist Church, located in the Alexandria District, with a membership of only seventeen, was host to a community Christmas observance.



Crossroads Church in the Shreveport District, located on a much-traveled highway, has a membership of thirty-four.



Part

Two members of the Woman's Society of Christian Service rearrange the nativity figures on the lawn of the Crossroads church.

effort to include all children, particularly those who might not be part of any other Christmas festivity. The party, held in the church, proved to be an outstanding success.

An Outstanding Occasion

The Sieper Methodist Church, with only 17 members, is located in the Alexandria District. Those 17 members felt that it would be good to include others in the community in their planning. They decided to decorate their church and make it an outstanding occasion when they turned on the lights for their nativity scene. The night of December 12 was the date set for the observance.

Women of the church used their creative skills in making decorations. Dried corn shucks became poinsettias to decorate the red oilcloth-covered table. Pine boughs, native holly bright with red berries, and the pine cones helped to provide a festive air. Inverted paper cups were made to resemble bells with their red and silver foil clappers. A 12-year-old boy did his bit by making a candle holder from a birch log.

Men of the community who were not members of the church helped set up the figures and install the outside wiring. An inspiration gleaned by a small church had reached out to include a community.

Guests

When the appointed night came, 125 persons were present. Other churches in the community were represented and visitors came also from Alexandria.

The program was given by members of the Wesley Foundation at Northwestern State College at Natchitoches, Louisiana, some 60 miles away. Refreshments prepared on a sharing basis were served the students and other visitors.

Nativity scene at the Sieper Methodist Church.

Candle Lighting Service

The young people led the singing of the familiar Christmas carols. Then the Christmas story from Luke was read by one of them. Next they presented a one-act play, "Christmas for Grandpa." After that came the candle lighting service, at the conclusion of which the congregation was invited to move to the church lawn where the lights for the nativity scene were to be turned on.

"I think none of us who were there will ever forget the wonderful inspiration of that moment," one woman said. "The students led in the spontaneous singing of 'Silent Night,' and I am sure that song has never been so meaningful to me as it was that evening."

As they left for their homes that night, many of the people were heard to say, "We must meet here again before Christmas is over." And that is what they did. Christmas night they came with their families who had come home for the holidays and joyfully blended their voices in the singing of the Christmas carols.

Members of the Sieper Church, as well as those at Crossroads, knew that the enriching experience which had been theirs must be carried over to the next Christmas season. They liked making their Christmas Christ-centered. It is their hope that similar experiences can be theirs with each Christmas season.

Dundee, Illinois, Businessmen
Create Spiritual Impact by

Keeping Christ in Christmas

by Milton E. Merrill
First Methodist Church
Dundee, Illinois

WOULD you like to see your town or community take on a deepened Christian sense of direction this coming Christmas season? Would you like to see Christmas really stand for Christ's birthday?

Here's how our community did it last year.

At a luncheon meeting of the Dundee Businessmen's Association, I, as a local minister, was granted an opportunity to offer a suggestion that Dundee make itself a spiritual force at Christmas time by advertising the season's real purpose and meaning.

An important state highway, Route 72, runs through our community, which has an aggregate population of about 5,000 and which is really three small villages nestled along the beautiful Fox River. Many travelers going east and west pass through our towns.

"We have an opportunity to preach to the world," I told the businessmen. "Why not make Dundee remembered to those who pass by as well as to its residents as a place that exalts 'Christmas for Christ'?"

One businessman responded by asking, "What do you have in mind, preacher?"

That question opened a real opportunity. I told the group of the national movement known as "Christmas for Christ" and asked for a committee to investigate the program. This committee was made up of volunteers. Its membership was comprised of a local newspaperman, a department store owner, a lumber company manager, and me.

We requested sample materials from the Nashville headquarters of the "Christmas for Christ Movement." These were presented at the next meeting of the association. The idea then began to create real enthusiasm. A motion was made that this local business group sponsor the program.

The secretary of the group immediately began taking orders for the colorful store-window display banners bearing the inscription "Christmas for Christ" and portraying the three Wise Men traveling toward the Star of Bethlehem.

Excellent Cooperation

In addition to the store displays, the merchants enlisted the support of their patrons by giving them, free of charge, an attractive automobile bumper sticker bearing the slogan, "Christmas for Christ."

Then the suggestion was made, "Let's purchase enough bumper signs to give to all our churches in the villages and ask that they be passed out at the church doors." The churches were most willing to cooperate.

The churches went one step further with the businessmen by making lawn displays that blended with the central theme.

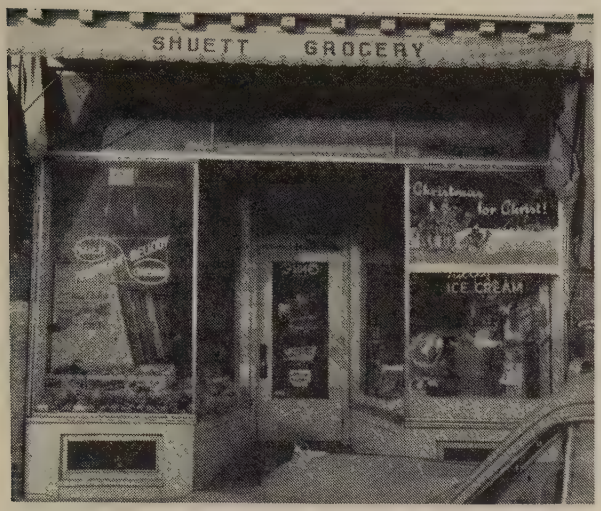
The committee had one more idea to try. Could they secure a large billboard for displaying a sign? A letter was written to the General Outdoor Advertising Company, which granted permission for the use of the Main Street Bridge billboard. Lighted at night, this sign was impressive as one approached town.

The merchants were much impressed by the reaction and comments of their customers to this added spiritual emphasis at Christmas on the part of the sponsoring group.

One store owner telephoned his minister the day before Christmas and said, "Come down to the store. I need your help." When the minister arrived, the store owner had boxes of toys and games piled high near the door. "Reverend," said the merchant, "you know better than I those who need and deserve these things. You play Santa Claus for me. I don't want my name mentioned." Then he added, "If Christmas is for Christ, then Christ would want us all to share what we can and show our good will toward others."

Your community, too, can have added spiritual emphasis this Christmas by popularizing the theme, "Christmas for Christ."

Local churches can emphasize the evangelistic message of Christmas by the strategic use of outdoor billboard displays, such as the one shown here in Dundee, Illinois. Billboard signs with this beautiful "Christmas for Christ" emblem are available from Tidings.



A community "Christmas for Christ" movement may be initiated by the local Council of Churches, Chamber of Commerce, Woman's Club, civic club, or other community group. A "Community Christmas Council," with representatives from all community groups, may plan the emphasis.

Above, left, a "Christmas for Christ" emblem is displayed in the window of a grocery store in Dundee, Illinois.

Directly above, a "Christmas for Christ" sign is part of an interior display in a Dundee department store.

Dundee, Illinois, merchants inject a spiritual emphasis into their Christmas displays by using the attractive, 11-color "Christmas for Christ" canvas sign as the center of their Advent decorations.

Above, the sign is used in the window of an optometrist.

At right, a restaurant uses the sign for interior decoration.

Below, left, a hardware store makes Christ central to the home in this window display.

Below, right, a variety store displays the beautiful "Christmas for Christ" sign among its colorful wares.

Make Christmas Christian

Through the Great Masterpieces

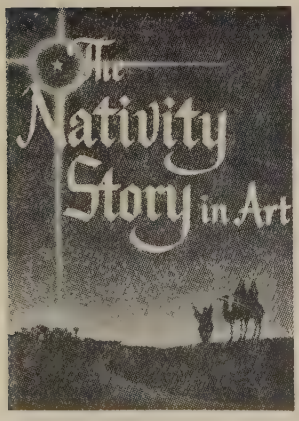
by Howard Ellis

What does Christmas mean to your congregation—Christ or confusion?

Be honest about it. How many persons are able to make their weary way through traffic and trade of the outer court to the Holy of Holies where a holy family cradles a baby?

In the Chicago Art Institute auditorium a few years ago a talented Chicago artist was giving an illustrated lecture for some visiting high school students. It was Christmas time. I followed the crowd of teen-agers into the auditorium on the way to my evening class and watched and listened.

The artist took her colored chalks in hand and announced that she would recreate her original pastel painting which depicted her version of Christmas.



She sketched a modern jaunty picture of her family making preparation for Christmas. Father was on the floor frantically tying ribbons around boxes. Mother was buried under a pile of Christmas cards.

The children were in a tangle as they draped decorations on the Christmas tree. The composition and perspective of the picture, with its clash of reds and greens, represented chaos and conflict. The title of the picture expressed the artist's own feelings about Christmas. She called it "Confusion."

That's Christmas for many people—confusion. They never make it through traffic and trade to the Holy of Holies.

I recall a visit to an art gallery on another occasion. It was during the showing of a number of the European art treasures after the war. The scene was the National Gallery of Art in Washington, D. C.

Before entering any of the galleries where the masterpieces are hung, the visitor must pass through a magnificent marble colonnade. The architecture is suggestive of the narthex and nave of a cathedral.

By the time the viewer passes through this breathing space and quiet beauty, his mind and heart are ready for the room in which the pictures of the Advent are enshrined. The confusion of the outer court is left behind. There is a readiness to receive the beauty that the artist has brought to the Holy Child of Bethlehem.

Make Christmas Christian

The growing movement within and without the church to make Christmas Christian may be a colonnade through which weary worshipers pass from confusion to the quietness and beauty of the incarnation.

There is an evangelistic opportunity at Christmas in the

Above, the author develops a sermon while reproducing an art masterpiece. Left, the cover of the booklet described in this article.

presentation of children for baptism and in the dedication of families at the altar.

The five Sundays of Advent offer an opportunity to use every Christmas hymn in the book, including some of those that are seldom heard on the radio or TV. "The twelve days of Christmas" are no longer observed, but these days offer an evangelistic opportunity to celebrate the coming of Christ in song, carols, and preaching. Christmas is Christ!

Art, music, and pageantry all belong to Christmas. The first dramas in the Church were re-enactments of the events of the life of Jesus—miracle plays.

The magic of projected slides, films, and pastel sketches are aids to the preacher who would give sight and sound to the gospel message.

The Nativity Story in Art

The booklet, *The Nativity Story in Art,* published by TIDINGS and available at 10¢ per copy in quantity, contains picture interpretations which may be the basis of a series of picture sermons for Sunday evening, mid-week prayer meetings, or television programs. Here are seven of the greatest modern masterpieces, in artistic duo-tone, with appropriate hymns, scripture readings, and interpretations arranged in seven scenes. The pictures are reproduced in duo-tone. They are available in a set of eight 2x2 color slides for $4.00 from The Methodist Publishing House serving you. Titles and artists in the series are:

The Annunciation, Elsie Anna Wood
The Prince of Peace, Warner Sallman
The Arrival of the Shepherds, Henri Lerolle
Tidings of Great Joy, Bernard Plockhorst
The Wise Men Start Out, Gustav Doré
Repose in Egypt, Bernard Plockhorst
Madonna and Child, by the author

Preaching with Pictures

The presentation of a message with pastel pictures is simplicity itself. Anyone who can talk extemporaneously and draw readily can master the art.

First step. Assemble the necessary equipment.

Quarter-inch plywood makes the best drawing board. The larger the board the better. Poster paper in pastel shades makes a good surface. It comes in foot rolls which may be cut to the size of your easel. Lecturer's crayons are available at most art supply stores in 24 colors. Fasten the paper to the board with four binder clips, and you are ready to begin your outline.

Second step. Outline your picture and your talk.

An accurate pencil sketch may be drawn on the paper from a projected 2x2 Kodachrome slide. This is your ground sketch and is your best assurance of a good reproduction. Strive for simplicity in drawing. Develop a sermon outline that correlates with the development of the picture.

In drawing "The Arrival of the Shepherds," give the historical background while drawing the stable. Character sketches of the shepherds come next. Final attention is focused on the babe in the manger.

If you are one of those persons who "can't draw a dog," have the pictures projected on a sheet of framed translucent paper or plastic. The effect is spectacular.

Worshipers will be drawn from confusion to Christ by the gospel in art.

The author's reproduction of Lerolle's *The Arrival of the Shepherds.*

Upper Room Editor Welcomed in Canada

by

J. Manning Potts

A JOURNEY into Canada is an interesting and rewarding experience. For the editor of THE UPPER ROOM it is more than that. The extra reward that comes is in finding readers of THE UPPER ROOM. In every section of Canada they are found. They are found mainly because THE UPPER ROOM is distributed through the United Church of Canada and because it is sponsored in Canada by the Board of Evangelism and Social Service of the United Church. It is also used in many other churches especially of the Baptist denomination, and the Hungarian edition is published in Canada through a committee of the Presbyterian Church.

The editor spent two delightful weeks with his family on Lake Baskatong in the northern part of Quebec. That lake is one of the larger lakes and is a reservoir, providing hydro-electric power for many parts of Canada. It is in the French Canadian country and the population is predominantly French-speaking and Catholic. However, there are many churches throughout the province which use THE UPPER ROOM. Since there is no French edition of THE UPPER ROOM, it is used in English by the great majority of the people who use it in their devotions.

Many Churches Visited

Montreal is one of the great cities of the world. In fact, Canada has many great cities; however, Montreal is one both French and English. There are great United churches found here, and THE UPPER ROOM is widely used. The editor and his family had the privilege of worshiping in Saint James United Church where, on that Sunday morning in August, they heard the Reverend Nettie I. J. Wilson, director of religious education for the church, who that particular morning was in the pulpit. She is an excellent preacher, and it was a privilege to meet members of the church who read THE UPPER ROOM.

One cannot easily forget the lovely experience that was ours in meeting two stewardesses of the Trans Canada Airlines after church. They introduced themselves, and we discovered that they were daily readers of THE UPPER ROOM.

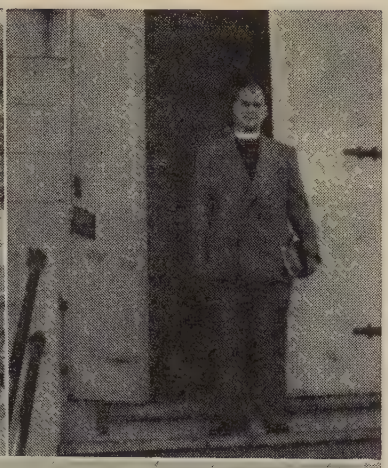
Contacts were made with a number of churches, but the opportunity to visit in a little church in Manaiwaki on Sunday morning and to hear a layman speak in a church which did not have a preacher was an unusual and a worthwhile one. There we found readers of THE UPPER ROOM.

We made an especial effort the next Sunday morning to get to the United Church in Chelsea, Quebec, where they take a goodly number of copies of THE UPPER ROOM. We walked into the church when they were just singing the first hymn, we thought. We entered lustily into the singing of the hymn and immediately, to our amazement, they pronounced the benediction. They had an early morning service and it concluded about the time we expected to find them assembling. However, we met the people there and they gave us a most cordial reception. The Reverend Donald Bardwell, pastor of this church, is an outstanding young preacher having

Left, top, the Gagnon family, French Canadians, who live on Lake Baskatong were among those who welcomed *The Upper Room* Editor.

Left, center, Rev. J. L. Carder, pastor, and three of his four children are shown in the door of the All People's Church, Sudbury, Canada, where 20 nationalities worship together.

Left, bottom, one of the mining plants near Sudbury, Ontario, in a large mining area where people from many countries have settled since World War II.



Above, St. Andrews United Church in Sudbury, Canada, is a large church with an extensive program including a weekly German service. Rev. E. S. Lautenslager is the pastor and Miss Doreen Keays is the secretary who is responsible for the distribution of *The Upper Room*.

Above, right, Rev. Donald Bardwell, pastor at Chelsia, Quebec. The United Church is one of his two churches.

Right, the Evangelical Lutheran Church in Sudbury, Ontario, Armas Korhonen, pastor, is a Finnish speaking church.

spent the summer at Boston University studying in the field of pastoral psychiatry. He has two churches and went on to the other to preach after the morning service at Chelsea.

From there we went on to Ottawa, arriving at the First Baptist Church at the time the service was starting, where we attended services and had the privilege of meeting some people who knew THE UPPER ROOM and some who used it. The Reverend Stuart Ivison, the pastor, preached a sermon on "People Who Refresh Us." We were much refreshed by this experience.

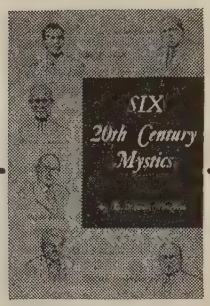
Twenty Nationalities Unite

Along the way we saw many readers of THE UPPER ROOM. We went to Sudbury, Ontario, one of the great mining towns of the world. It produces eighty-five per cent of all the nickel in the world, nearly all of the platinum, and much copper. It is an enterprising city of 42,000 and with many thriving churches. The largest United Church in this city is the Saint Andrews United Church, where Dr. E. S. Lautenslager is the pastor. The annual conference was held there a few months ago and Dr. Harry Denman was the speaker. They have a lovely church and a great program, with over two thousand members. Interestingly, they have a German service in the church every Sunday for the large German population.

An interesting feature about the life of Sudbury is that it is a city made up of many nationalities—more than two thousand Germans have come since World War II. We visited the Reverend Armas Korhonen, who is a Finnish preacher in an Evangelical Lutheran Church. Mr. Korhonen was a missionary in China for years and was driven out after World War II.

The All People's Church is also an interesting one. The Reverend J. L. Carder is the pastor. The people in his church come from twenty nationalities, speaking more than twenty different languages. The church is ministering to more than two hundred and fifty families within the community.

Following World War II, many people from Europe have come into Canada and have settled in many sections. They are making substantial citizens. Canada is growing. The church is growing in Canada.



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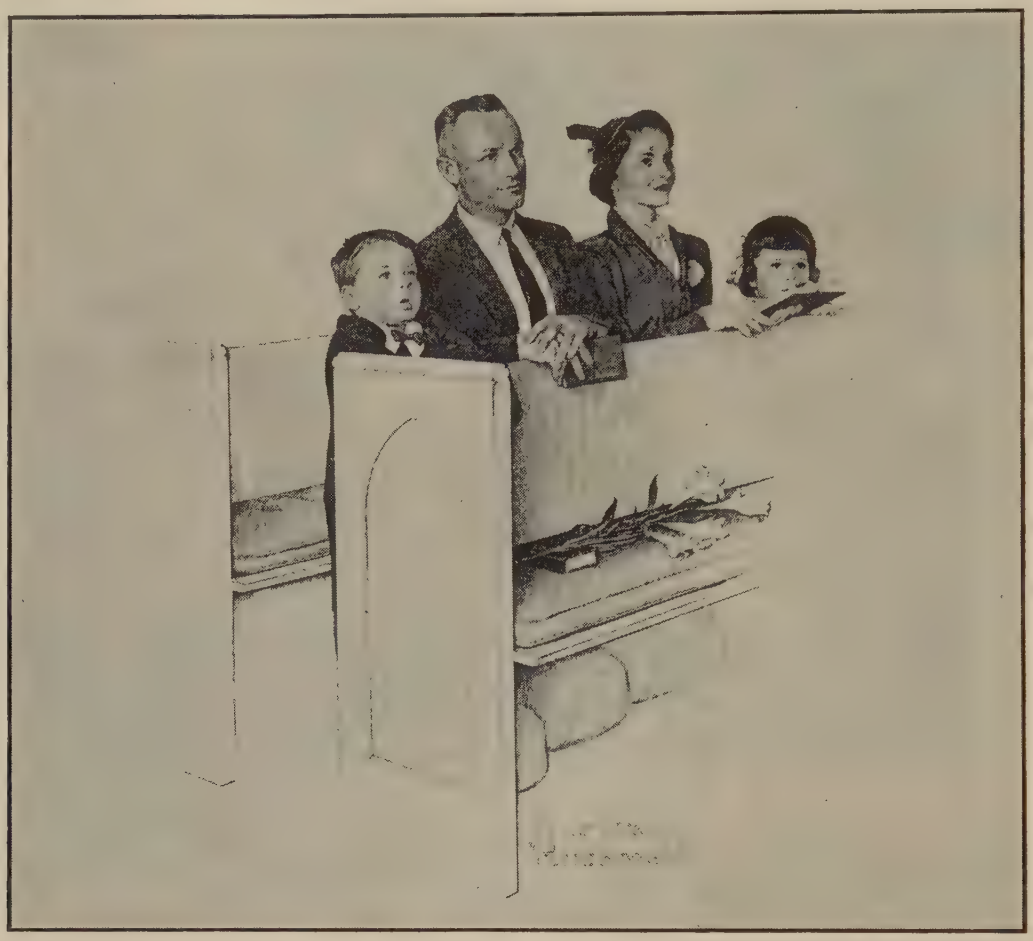
THE WORLD WIDE CHURCH ATTENDANCE MOVEMENT



—Courtesy Massachusetts Mutual Life Insurance Co.

WHAT IS IT?

It is a form of evangelism that breaks through the membership barrier to seek unreached, unconverted, unestablished, out-of-practice, out-of-Christian-service persons of our churches and communities.

It provides an outreach dimension to the church's life that can win more persons for Christ through new, fresh, attractive appeals.

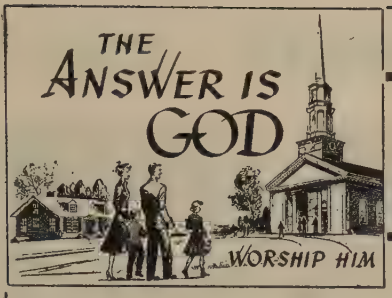
It is a ground swell of good public relations that makes Christ and His Church attractive to more people.

WHY IS IT?

The World Wide Church Attendance Movement

1. Discovers prospective members for the church.
2. Wins persons for Christ.
3. Is an evangelistic thrust.
4. Strengthens persons in the faith.
5. Establishes persons in the fellowship of the church.
6. Enlists persons in the service of the church.
7. Increases support of the church.
   Attending Christians are happy givers because they know why they are giving.
8. Arouses interest in the world wide missionary enterprise.
9. Encourages persons to study the Bible.
10. Gives persons motivation for social action.
11. Is effective in reclaiming the inactive, indifferent church members.
12. Leads in a person-centered evangelistic movement.
13. Helps persons experience worship of God.
14. Develops better stewardship of possessions.
15. Increases church school enrollment.
16. Increases W.S.C.S. attendance and interest.
17. Increases MYF attendance and interest.
18. Increases Methodist Men participation.
19. Unites world spiritual forces.
20. Creates a sense of togetherness.

Worship Him—in Church Every Week—at Home Every Day



WORLD WIDE CHURCH ATTENDANCE MOVEMENT

Bring This Great Experience to Your Church in 1956

Church Attendance Packet

Each packet contains sufficient materials for the thorough promotion of a church attendance movement for a church of its size. Also each packet contains samples of many other items which you may secure later if you desire. So order the packet now.

Only 3¢ per Member

Although each of these packets contains 16 different items, in necessary quantities, the price of each packet is within the reach of every church—only 3¢ per member—and the extra attendance and loyalty generated will bring enough extra financial returns to more than pay for the packet. But don't order a packet for that reason. Order it for the good of your church and the glory of God.

	Church Membership	*Price*		*Church Membership*	*Price*
No. 1	100	$ 3.00	No. 6	600	18.00
No. 1½	150	4.50	No. 6½	650	19.50
No. 2	200	6.00	No. 7	700	21.00
No. 2½	250	7.50	No. 7½	750	22.50
No. 3	300	9.00	No. 8	800	24.00
No. 3½	350	10.50	No. 8½	850	25.50
No. 4	400	12.00	No. 9	900	27.00
No. 4½	450	13.50	No. 9½	950	28.50
No. 5	500	15.00	No. 10	1,000	30.00
No. 5½	550	16.50			

Materials in the Packet

(The following materials are in the Church Attendance Packets in recommended quantities, but may be ordered separately, if desired.)

Local Church Booklet 10¢ each; 6 for 50¢

Community Booklet (1 copy in packet) 10¢ each; 6 for 50¢

Instructions for Visitors (a few in each packet, for leaders of Instruction Conference) 5¢ each, 10 or more, 4¢ each

Visitor's Guidance Folder (one for every visitor) 2¢ each

Friendly Visitor's Agreement cards (for enlisting the visitors) 50¢ per 100

Church Attendance Visitor's Assignment cards (for assigning the visitors to the homes they are to visit) 60¢ per 100

Church Attendance Graph (for making a visual graph of your Sunday-by-Sunday attendance) 15¢ each

Church Loyalty Assignment Envelopes (for use by your visitors) 10¢ each; 75¢ per 100

Door Knob cards (for visitors to leave where people are not at home) 1¢ each; $1.00 per 100

Church Members Loyalty Covenant cards (the basic card—for every member) 50¢ per 100

My Record of Attendance cards (for a member to keep record of his own attendance) 50¢ per 100

Posters, 17x22 inches (for church vestibules, bulletin boards, and elsewhere), 10¢ each; 6 for 50¢

Window Cards, 11x8½ (containing the emblem, "The Answer Is God") 5¢ each; 6 for 25¢; 100 or more, 3½¢ each

Sheets of Stamps (100 two-color stamps to sheet, containing the emblem) 20¢ per sheet; 6 sheets for $1.00

1-column **Newspaper Mats** (containing the emblem) 15¢ each

2-column **Newspaper Mats** (containing the emblem) 20¢ each

Pastor's Resource Book (containing helpful ideas that might be promoted to good effect. Invaluable) 25¢ each

1908 Grand Avenue **World Wide Church Attendance Movement** **Nashville 5, Tennessee**

THREE JURISDICTIONAL CONFERENCES ON E

Branscomb

Moore

Fallon

Shown above are the 207 delegates to the Northeastern Jurisdictional Conference at Dickinson College, Carlisle, Pennsylvania, July 10-17.

Shown at the bottom of the page are the 141 delegates to the North Central Jurisdictional Conference at Lakeside, Ohio, August 21-28.

The men pictured on these pages were program leaders and speakers participating in one or more of the Conferences.

Quotations on these pages attest the value of the Conferences to the delegates.

"Sincere appreciation for the blessing your team brought—not only to the delegates to the Conference on Evangelism, but to the larger group of summer residents as well. I was at Lakeside all summer and no week left an impression like the week of evangelism. It was one of the highlights of the season. Each member of the team made a great contribution to the total Conference."

—*Herbert J. Thompson,* minister

"It was a grand conference, one which I shall never forget and the one which I enjoyed above all of the many others I have attended. The program was beyond a doubt one of the finest I have ever participated in. Allen Claxton, Nels Ferré, Berlyn Farris, Bishop Branscomb, Bishop Reed, and that great bench of pinch hitters, what a team! It was truly a mountain-top experience."

—*Newman R. Gaugler,* layman

"I attended the services yesterday morning. It was one of the largest congregations we have had there in some time. Bishop Moore preached a wonderful sermon."

—*Edwin L. Jones,* layman

"How could we have grown to dearly love so many people in one short week? Only through God could such a marvelous experience be possible. The days of this conference were to us the very apex of inspiration and preparation. Since returning home we have been praying and studying so that our work may be effective, as we pray it may be."

—*Lee and Marion Crook,* laymen

Reed

Ferre

Farris

IGELISM REPORT "MISSION ACCOMPLISHED"

Denman

"It was a great week at Lakeside last week. I am quite sure all the people in attendance at the Evangelistic Conference felt it was extremely worth while. I am sure it meant a great deal to both Mrs. Davis and me. We are looking forward to the Conference next year with considerable anticipation."

—*Rev. C. Clare Davis,* minister

"The gospel preaching of Bishop Arthur J. Moore and Dr. George A. Fallon was of the highest evangelistic order and the response was most encouraging. Dr. A. E. Acey and Dr. Wayne A. Lamb gave wise and far-sighted leadership."

—*Dr. George Clary,* minister

Clayton

"I have attended many such conferences. I never miss it if I can help it. No institute or school that I have attended in a long time has been maintained on so consistently high a level as was the Jurisdictional Conference on Evangelism.

"Nels Ferré was 'out of this world,' as they say. Bishop Branscomb showed us by actual and splendid example how to put evangelistic fervor into preaching without sacrificing intellect or dignity. Mr. Farris gave us practical, down to earth suggestions as to the actual working out of the program of evangelism. Allen Claxton put a spirit of joy into hymn singing that I had never experienced before. Lloyd Daugherty of your own Board did a magnificent job of directing the conference. He put into it the humor and the human interest and the spirit of friendship which are part and parcel of the whole program of evangelism.

"Your Board has done the Church and all of us a very great service. I hope that you will find it possible to have a similar conference next year. Carlisle would have convinced me, if I had not already been convinced, that this matter of evangelism is not a whirlwind campaign but a continuous on-going program integrated with all the rest of the work of the Church. Evangelism, as your Board presented it at Carlisle, is stuff of which the life of the Church is made."

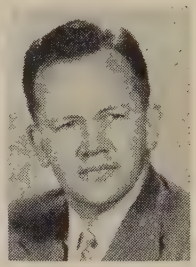
—*Jerry Yetter*

The spirit of prayer was a guiding factor in the conferences.

Acey

"After I got home, I just had to tell about the conference. I had Commission members and my pastor at my home one evening to share with them what I had experienced."

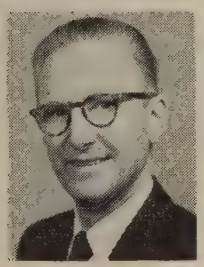
—*B. Roscoe Leed*



Carruth

"The Conference certainly proved that our Methodists have not all gone 'modern' and there still exists a great zeal for evangelism and that the Church's one aim is not numbers, but souls. It also has completely changed my impressions of theologians, in fact I have come to know one now whom I am honored to have known as a Christian teacher and brother (God bless Dr. Ferré). You see, as a layman and rather uninformed Methodist I always thought of a theologian as one so high and mighty as to be unapproachable by an ordinary person. This might also be said of Bishops, but after living with our dear Bishop Branscomb for five days and sharing Christian fellowship and hearing his experiences and inspiring sermons, how can I help but like him?"

—*Joseph Brown,* layman



Lamb

"Dr. Nels Ferré to me was a tower of spiritual strength much more at home on the subjects of conversion and experiencing God than many others I have heard."

—*George E. Johnson,* minister

Daugherty

Churches Participating in

THE CHAIN OF PRAYER

During November

November 1, 1955

Trinity Methodist Church	Troy, North Carolina
Buri Buri Community Church	San Francisco, California
Methodist Church	Leon, Kansas
Arlington Methodist Church	Arlington, Virginia

November 2, 1955

Grace Methodist Church	Wilmington, North Carolina
Filipino Methodist Church	San Francisco, California
St. Paul Methodist Church	Omaha, Nebraska

November 3, 1955

Sharon & Shiloh Methodist Churches	Due West, South Carolina
Centennial Methodist Church	Sacramento, California
First Methodist Church	Covington, Kentucky

November 4, 1955

Orrville Methodist Church	Anderson, South Carolina
Scott Methodist Church	Pasadena, California
The Chestnut Street Methodist Church	Shamokin, Pennsylvania
The Methodist Church	Tuscola, Illinois

November 5, 1955

St. Mark Methodist Church	Greenville, South Carolina
Northridge Methodist Church	Northridge, California
The Youth Council of Catalina Methodist Church	Tucson, Arizona

November 6, 1955

John Wesley Methodist Church	Charleston, South Carolina
Park Boulevard Church	San Diego, California
Methodist Church	Fort Gibson, Oklahoma

November 7, 1955

Methodist Church	Greer, South Carolina
First Methodist Church	Montebello, California
First Methodist Church	Rising City, Nebraska

November 8, 1955

Olanta Methodist Church	Olanta, South Carolina
Calwa Methodist Church	Fresno, California
Union Memorial Methodist Church	Greensboro, North Carolina

November 9, 1955

Bethel Methodist Church	Union, South Carolina
Escalon Methodist Church	Escalon, California
First Methodist Church	Muncy, Pennsylvania

November 10, 1955

Biltmore Church	Asheville, North Carolina
El Cerrito Methodist Church	El Cerrito, California
First Methodist Church	Bowie, Texas

November 11, 1955

Abernathy Methodist Church	Newton, North Carolina
St. Paul's Methodist Church	Coronado, California
The Methodist Church	Alexandria, South Dakota

November 12, 1955

Park Avenue Methodist Church	Salisbury, North Carolina
Trinity Methodist Church	Chico, California

November 13, 1955

First Methodist Church	Tucson, Arizona
Moore Memorial Methodist Church	Long Beach, California
Menlo Park Methodist Church	Tucson, Arizona

November 14, 1955

Trinity Methodist Church	Berkeley, California
Methodist Church	Pine Hill, Alabama

November 15, 1955

Pueblo Methodist Church	Tucson, Arizona
Magnolia Park Community Church	Burbank, California
Wesley Methodist Church	Shelby, Nebraska

November 16, 1955

St. Paul's Methodist Church	Globe, Arizona
First Methodist Church	Redding, California

November 17, 1955

Nogales Methodist Church	Nogales, Arizona
St. Paul's Methodist Church	San Bernardino, California

November 18, 1955

St. Mark's Methodist Church	San Diego, California
St. Paul Methodist Church	Quincy, Massachusetts

November 19, 1955

Latin American Methodist Church	Sonora, Arizona
Roselawn Methodist Church	San Jose, California
Ebenezer Methodist Church	Macy, Indiana

November 20, 1955

First Methodist Church	Yuma, Arizona
First Methodist Church	Long Beach, California
Scottsbluff Methodist Church	Scottsbluff, Nebraska

November 21, 1955

Margaret Brooks Memorial Church	Phoenix, Arizona
First Methodist Church	San Leandro, California

November 22, 1955

Spanish Speaking Methodist Church	Tucson, Arizona
Methodist Church	San Miguel, California

November 23, 1955

First Methodist Church	Glasgow, Kentucky
Grace Methodist Church	Stockton, California

November 24, 1955

Dyers Chapel	Cadiz, Kentucky
First Methodist Church	Van Nuys, California

November 25, 1955

Adel Methodist Church	Adel, Georgia
First Methodist Church	Mansfield, Louisiana

November 26, 1955

Methodist Church	Excello, Missouri
Wesley Chapel	Ponchatoula, Louisiana

November 27, 1955

Federated Community Church	Flagstaff, Arizona
First Methodist Church	Shreveport, Louisiana

November 28, 1955

Trinity Methodist Church	Mountain Grove, Missouri
Bienville Circuit	Bienville, Louisiana

November 29, 1955

First Methodist Church	Oceanside, California
St. Joseph-Wesley Church	St. Joseph, Louisiana

November 30, 1955

Sebastopol Methodist Church	Sebastopol, California
Methodist Church	Follett, Texas

You are invited to suggest

Which Way?

What Next

in Evangelism?

by the Editor of *Shepherds*

WITHIN a few months the General Conference of The Methodist Church will convene. A few days (momentous days) after that it will adjourn, and the whole Church will launch into another quadrennium, another four whole years (arduous, critical years) of activity.

What will be the direction? What will be the plan, the purpose, the program, or the lack of purpose and plan and program? What will it be in evangelism?

Will it be God's plan, one that will be faithfully executed by God's children, His evangelists, evangelizers, with desire and purpose?

Will it be one that the Church, the whole Church, needs and wants and will carry out with dispatch, with zeal, even with passion?

Readers of SHEPHERDS are hereby requested to share their best thoughts in evangelism with the evangelistic leaders of the Church between now and General Conference. Write these thoughts and constructive suggestions in a letter addressed to the Editor of SHEPHERDS. Do so without delay, for the time is short.

Which way in evangelism? Of course, you will immediately answer, "Forward." There's no other way to go in God's work. There's no other way to go in evangelism, the aim of which is (1) to bring persons to God through Christ and the Holy Spirit, (2) to gather them into the Church, and (3) to make them active Christian disciples in every area of life. (See *Discipline,* ¶ 1464.)

The last General Conference declared evangelism to be "the top-priority need of our time." It still is. It always will be. It said that "Every available resource should be used, our total Christian manpower drafted, every energy and intelligence employed to win our world to Christ." (See *Discipline,* ¶2029.) This still must be done. Nothing short of this will accomplish the purpose. Nothing less is worthy of our Christ.

Evangelism is God's redeeming love reaching out for all persons—everywhere. It is the "last, best hope" of our sin-cursed world. Bishop Gerald Kennedy writes: "If I were choosing a single word to define the whole task of the Church, it would be EVANGELISM. It is in this mighty enterprise that we are engaged as laymen and ministers; and there is no other calling so full of adventure and joy." And we might add "and of promise and hope."

During the last three quadrenniums much good has been accomplished, much progress made, because evangelistic leaders, ministers, and laymen were willing to become all things, to try all means and methods, if perchance they might win some to our Christ.

We have exalted public evangelism. We have organized meticulously and had great victories in visitation evangelism. We have had a Year of Evangelism. We have united the two so long divided—preaching evangelism and visitation evangelism—and have had United Evangelistic Missions all over the country. We have organized Commissions on Membership and Evangelism in our local churches and have declared an era of local church evangelism. We have gone forward with church school evangelism, parental evangelism, Youth Christian Witness Missions, prayer evangelism, etc.

And yet many churches, many pastors, many laymen have hardly discovered evangelism at all but are still

"Ieily regular,
Splendidly null."

Many still need grounding in the very fundamentals of evangelistic motivation, message, and methods. While

it is true that "a church that is through with evangelism is through," it is likewise true that "a church that doesn't begin with evangelism doesn't begin." Many haven't really begun—not in the real work of the Church, not in the purpose and passion of Christ. Would that we all might say with Count Zinzendorf, a Moravian who profundly influenced John Wesley, "I have only one passion, and that is He (Christ), He alone."

The Methodist Church was born with a "warm heart" (personal religion) and an evangelistic passion. Early Methodism was actually referred to as "Christianity in earnest." Would that this could again be the case! It might be, through the grace of God and by your help.

Frankly considering what has gone on before us (in all of our Methodist history, including the maze of method, plans, and programs—all of which are good—rightly carried out in its place); considering the desire of God that Christians (yes, even the Methodists) capture this planet for the Master, winning every person in the world to our Christ; and considering the immediate opportunities that are before us, what shall the people called Methodists do for Christ in evangelism during the years before us—even during the next quadrennium, if you would have it so?

What about the 37 million babies born since World War II? All of them are under 12 years of age. What about the 4 million babies that are being born every year, one every 8 seconds in our country? What will we do for them?

What about the nearly 833,000 new households established in the United States since 1950?

What about the new communities that are springing up everywhere, virtually overnight? What about the new suburbs which are mushrooming in the vicinities of our great cities and larger county seat towns, all of which need evangelism for the establishment of new churches?

What about the 40 million families throughout our nation that need evangelistic and devotional guidance, nearly 4 million of which are definitely looking to The Methodist Church for help?

What about the 1,200,000 persons who identified themselves with The Methodist Church during the last quadrennium by professing faith in Jesus Christ, persons who need help in developing their lives spiritually? They are increasingly aware that joining the Church was only the *beginning* of a new life for them. Now that they are in the Church, what can be done to inform and inspire them and to get Christ and the Church really into them?

What about the 10 million members (counting our overseas mission field members) who need to be inspired and informed concerning how to witness effectively for Christ?

What about the three million indifferent Methodists who once were eager and enthusiastic about their church life, but have departed from their first love? Now it doesn't seem to matter very much whether they attend church or remain Christians. How can the Church take a renewed interest in them so as to renew their spiritual concern, make them live again to Christ, and become active and interested in the Church?

What about the 69 million Americans who have no church affiliation of any kind? These people represent a total larger than the total population of the United States in 1890. Many of them have a vague feeling that they need the Church—especially Christ, who is the head of the Church—but don't seem to get around to doing anything about it. What can, and what will, the Church do to go to them? How can it most effectively reach and win them?

How can the Church best reach the 19 million unchurched young persons in this country?

How can it reach the working person in the factory, the labor hall, the trailer camp, who needs Christ where he works and where he lives?

How can it best present the claims of Christ and His Church to the businessman who needs to learn how to make his desk an altar and his business a field for Christian service?

What can be done to make each local congregation an evangelistic church, a real force for Christ and for evangelism?

How can the chairmen and members of the Commissions on Membership and Evangelism in local churches be motivated and trained to do that which is entrusted to them by the *Discipline* of the Church? Theirs is the greatest work in the world, the most sacred responsibility of any church members. How can they be motivated and trained to find people, to reach them, to win them, to deepen their lives spiritually, to develop their prayer experiences, to make them consistent in their church attendance and activity, etc.?

Evangelism constitutes a challenge to anyone who loves God and would follow Jesus. It is not the task of just one person, or of a few, or even of just one Board. Everyone who would place his weight on the side of Christ must give thought and time and talent to it. Everyone is challenged to more constructive suggestions concerning how local churches can best do the work of evangelism during the next quadrennium, and also how the Church as a whole in its overhead General Conference and General Board program can best carry out its great evangelistic commission.

Every reader of SHEPHERDS is requested to reflect and to give this matter his best thought. Then, without too much delay, even at his early convenience (for the King's business requires haste), let him send any suggestions he desires to make to the editor of SHEPHERDS (Geo. H. Jones, 1908 Grand Avenue, Nashville 5, Tennessee). Every letter will be read, objectively considered, and shared with others. Every suggestion will be weighed, classified listed, and shared. Some will be shared with everyone in the columns of SHEPHERDS; some will be shared with the staff of the General Board; some will be shared with District Superintendents and District and Conference Secretaries of Evangelism. Others might be shared with the legislative committee of the General Board itself. Still others might be shared with the Committee on Evangelism of the General Conference and thus possibly with the General Conference itself.

Pray and labor that The Methodist Church may become an evangelistic Church, one after God's own heart.

Do it now. Think. Pray. Write.

New Methodist Television Series

by
Royer H. Woodburn
and
Jacqueline Kersh
Radio and Film Commission
The Methodist Church

Christ's eternal challenge to the Church has taken on a new dimension with the introduction of television. Recognizing that through this very effective medium of communication there is a new opportunity to spread the gospel of Christ among the unchurched, The Methodist Church has met the challenge with a series of television programs based on the Christian gospel of love.

Major Expansion

The series, which represents a major expansion of the Church's use of television as a means of mass evangelism, is scheduled for release in January. Produced in Hollywood by the Radio and Film Commission, it will be released through the National Council of Churches for public service time over TV stations from coast to coast.

In brief, the purpose of the series is to bring to American audiences, in the intimacy of the home, the wonderful message of the depth and availability of God's love and the salvation men can find through this love.

Never before has the Church had such an opportunity for reaching so many people with the message of God's love. Seven out of every 10 families in this country now own a television set; and it is estimated that, by next year, 90 per cent of the nation's homes may be reached by this medium. Combining the double impact of sight and sound with a home atmosphere, the new series will be capable of illustrating to vast audiences how the gospel of love can be applied to everyday living. As many persons can be reached in one program as the average minister can address in churches during his lifetime.

The title, *The Way,* is based on Christ's promise, "I am the way, the truth and the life . . . ," as well as on the fact that the early Christians were known as followers of The Way.

Shown above is a scene from "Immortal Love," one of the half-hour dramatic programs in the new Methodist television series.

A Thrilling Opportunity

Now present-day Christians have been offered an opportunity of multiplying the number of followers. Through individual contributions to the Methodist Television Ministry, which has been designated as a World Service Special, church members may help spread the message of God's love through a new and powerful medium never dreamed of by their forebears.

When the series goes on the air the first of next year, audiences will see a portrayal of the Christian concept of a love that has the power to redeem, to hold families together, to motivate work, to enable us to face death unafraid, and to help us grow in the Christian faith and in other aspects of the gospel of love. *The Way* will be one of the Church's answers to those who say they "believe only what we can see."

The power to redeem? One of the programs in the series, *An Eye for an Eye,* tells of a young minister who lost an eye from teen-age gang violence but found the opportunity for redeeming a boy from a life of crime. Never, through his entire ordeal, does the pastor waver in his belief in the effectiveness of the gospel. His only doubt is of his own ability to live this gospel.

The climax of the film comes when one of the minister's young assailants expresses sorrow for what he has done and asks the pastor's help in learning to follow God's way and to live a useful life.

The ability to face death unafraid? In *Immortal Love* a man is forced to adjust to the knowledge that he has incurable cancer and has only two years left on earth. How he finds comfort and renewed courage in the depth of God's immortal love, as evidenced by His promise of a life after earthly death, makes an inspiring story.

Holds families together? Give Us Tomorrow, now being used as a pilot film for showings at Conference-wide meetings, has this phase of love's power as a theme. A successful lawyer, who has failed in his personal relationships because of a feeling of guilt, is the central figure. Aided by his minister, he learns to accept the forgiveness of God and his wife and begins a search for a new way of life with God.

Motivates man's work? This concept of love is vividly brought to life through the experiences of an ex-serviceman in *Our Father's World.* The film dramatizes the conflict between a man's dream of service to mankind and the reality of a world of seeming injustice.

He finally finds peace in the realization that any work which is done in God's name and which makes full use of the talents which God has given is not in vain. His duty is to recognize the imperfections in man's world and to work to make it more like God's.

Each episode in the series emphasizes a situation which is relevant to life today and clearly reveals its relationship to the Christian message as presented by the Church. Although the quality of production and entertainment value are on a par with the best of secular programs, the primary purpose of the series—namely, that of teaching the gospel of Christ—is kept plainly in the foreground.

The release of *The Way* television series in January will mark a major advance in the Church's program to meet the all-important challenge of carrying the message of God's love to the multitudes.

Current

Top Films

in

Evangelism

This scene from "Workers Together with God" stresses the need to present Christ's claims in the home.

INCREASINGLY, churches are putting their evangelistic concern in audio-visual materials, especially in 16-mm sound motion pictures. The film on Youth Evangelism, "Four to Go!" is among the current top selections of evangelistic pictures. It is produced by the TIDINGS Department of the Board of Evangelism of The Methodist Church.

A recent innovation in this field is a picture entitled "The High Room," produced by the Southern California Baptist Association. This picture is an animated, colored film to motivate youth to a deeper relationship to God and to demonstrate the evangelistic outreach of youth groups.

The animation makes the film appealing to young people, and the presentation of ideas is such that, with good leadership, an adequate discussion would follow. The Joint Committee on Youth Evangelism is preparing a special leaders' guide to be used in Methodist groups. The film is available through The Methodist Publishing House. Rental is $8.00.

From the Audio-Visual Bureau of the Evangelical and Reformed Church has come "The Right Hand," a 16-mm sound film on the theme that every person's right hand is "The Right Hand" of God. A pastor, thinking back over the ways in which the members of his current membership class were won to Christ and the Church, finds a "chain reaction" of one person's decision affecting someone else. The film points up the ideal of personal evangelism, building up from planned Visitation Evangelism to the continued concern of all church members for those persons with whom they have contact through their regular day-by-day activities and experiences.

"The Right Hand" provides excellent training and discussion possibilities for those who have been trained in Visitation Evangelism. It brings a refreshing emphasis to personal evangelism. It may be rented from The Methodist Publishing House at $12.00 in color and $8.00 in black and white.

A third significant picture in evangelistic motivation is "Workers Together With God," a production of the Evangelical United Brethren Church. The story here deals more directly with a planned visitation program, but it enlarges the plan with the emphasis that nearly all church members can have a part if the concern for others is really present. This is a most useful film for the church which is planning visitation evangelism. It may be rented for $10.00 from The Methodist Publishing House.

A group of young people meet for discussion in a scene from the animated film, "The High Room."

Visitors call in behalf of the Church in a scene from the film, "The Right Hand."

HIGH POINT FOR TEN

by
Stanley H. Martin
Division of Educational Institutions
Methodist Board of Education

"This has been one of the most significant experiences of my life. . . ." "I wish all of our students could have this opportunity." "You know, we should be proud of our Church!"

These remarks by members of the National Methodist Scholarship Travel Seminar not only express appreciation for The Methodist Church but also reflect some of the deep insights developed during this special study of the general church program. After traveling 2,000 miles and visiting all of the Boards and Agencies of The Methodist Church, the students came to see that the strength of our Church rests not only in its organization but also in the consecration and dedication of its leaders.

With this experience behind them, it is not surprising that they should kneel in prayerful contemplation as they looked forward to the fall schedule of theological studies.

Two-Week Tour

The National Methodist Scholarship Travel Seminar was composed of 10 theological students, one representing each of our Methodist seminaries. Students were selected from the first-year class and were chosen on the basis of promise of usefulness for the pastoral ministry. Each member of the group was nominated for this award by his respective faculty. The 10 students so selected will receive a cash stipend of $500 from the Methodist Student Loan and Scholarship Fund. In addition to this, they were privileged to participate in a two-week tour of all of the Boards and Agencies of the Church located in Washington, New York, Chicago, and Nashville.

The purpose of the award is to encourage a select group of students, outstanding in their academic work, to help the Church identify some of its most promising future leaders, and to give them an insight into the program and personnel of the General Boards and Agencies.

During the period of the tour, the group was able to meet many of the chief executive officers and, through formal presentations and a study of the literature, came to know the Church at large as few students are privileged to know it. They also had an opportunity to visit some of our leading educational institutions, such as American University, Garrett Biblical Institute, and Scarritt College for Christian Workers, as well as the State Department in the nation's capital and United Nations headquarters.

Vast Enterprise

It is difficult to summarize the reaction of such a group experience, but the students expressed surprise at and appreciation for the vast enterprise of Methodism.

"I had no idea that we had so many young, vigorous leaders working for our General Boards. Their enthusiasm and their interest in the work speak well for the future of our Church." "The thing that impressed me most," said another, "was the fact that these Board executives seemed to belong. There was always a sense of dedication and an honest desire to be of service." "This whole experience has helped make the general appeals of the Church more real to me. When I talk to my people about World Service and special days, I will be able to personalize it in a way that I was never able to do before."

Other members of the seminar were also impressed both with the tremendous printing enterprise operated by The Methodist Publishing House and with the social outreach of the Good Will Industries.

But above everything else, the students came to appreciate one another. The sense of fellowship and personal respect that emerged from this interracial group is indeed significant, for it suggests that a spirit of oneness develops when we come together in the name of Christ.

Members of the Travel Seminar were John E. Bevan, University of Southern California School of Religion; Donald R. Buckey, Drew Theological Seminary; David W. Butler, Garrett Biblical Institute; Buford A. Dickinson, Candler School of Theology; James A. Farrell, Iliff School of Theology; Robert J. Klein, Westminster Theological Seminary; Charles E. Munden, III, Perkins School of Theology; Alton R. Pope, Boston University School of Theology; Dwight M. Smith, Jr., Duke Divinity School, and Walter Willis, Jr., Gammon Theological Seminary.

The project, along with the regular National Methodist Scholarship program, was financed out of Methodist Student Day receipts. It was under the direction of Dr. Stanley H. Martin, Director, Department of Student Loans and Scholarships, Division of Educational Institutions, Post Office Box 871, Nashville, Tennessee.

Above, left, a dedication service for members of the National Scholarship Travel Seminar was held in Upper Room Chapel in the headquarters building of the General Board of Evangelism, Nashville, Tennessee.

Above, right, are shown members of the National Methodist Scholarship Travel Seminar. *Front row*, left to right: Butler, Dickinson, Munden, Willis, Farrell, Klein. *Back row*, left to right: Pope, Buckey, Smith, Bevan. With the men are Dr. Stanley H. Martin, Director, Department of Student Loans and Scholarships, Division of Educational Institutions, and Dr. John O. Gross, Executive Secretary of the Division.

Youth Inspired by The Upper Room Lead Church into Deeper Devotion

Dyersburg, Tennessee, Young People Revitalize Local Church

THIS is the story of a church that five years ago caught a vision of how the whole fellowship could be roused to greater service and unity through the development of a vital youth program. Through the combined efforts of its pastor, Reverend A. L. Dickerson, its youth worker, Miss Gwendolyne Cox, and many others, the First Methodist Church of Dyersburg, Tennessee, is enjoying the largest Sunday evening worship service attendance it has ever had.

Family Worship Encouraged

One of the most successful of these projects has been the distribution of THE UPPER ROOM to all the families of the youth of the church, accompanied by a letter urging the use of this devotional guide for a trial period. Since that time so many more copies of THE UPPER ROOM are being used that the standing order has had to be continually increased. Plans are now under way to promote the current sale of THE UPPER ROOM in some of the local stores.

Spanish Edition Distributed

Thirty-five copies of THE UPPER ROOM are distributed in hospitals, while another thirty-five go to students in college. Some are distributed through the home department of the church school classes. At cotton-picking time the Woman's Society of Christian Service, being inspired by the young people, ordered special editions for Mexican workers. Copies are also sent to adult members away from home or in the armed service.

The Ministry of Music

Music has played an important part in the church's program. There are six choirs. The sanctuary has a three manual organ and a grand piano. The educational building, completed in 1952, has a piano in every room and a gift organ in the beautiful chapel. The adult choir has been under the capable directorship of Mr. E. O. Vance for a number of years. Miss Cox directs and is teaching others to direct the Youth Choir, Junior Choir, Carol Choir, Cherub Choir, and the College Ensemble.

Picture shows Georgia Hobb, president of the MYF, in the repair department of the Church working on Christmas toys for the underprivileged following a scavenger toy hunt by the youth of the church.

Members of the Youth Choir who participate in the Sunday evening worship service fill the choir loft, and the Junior Choir are seated in the front pews of the middle aisle.

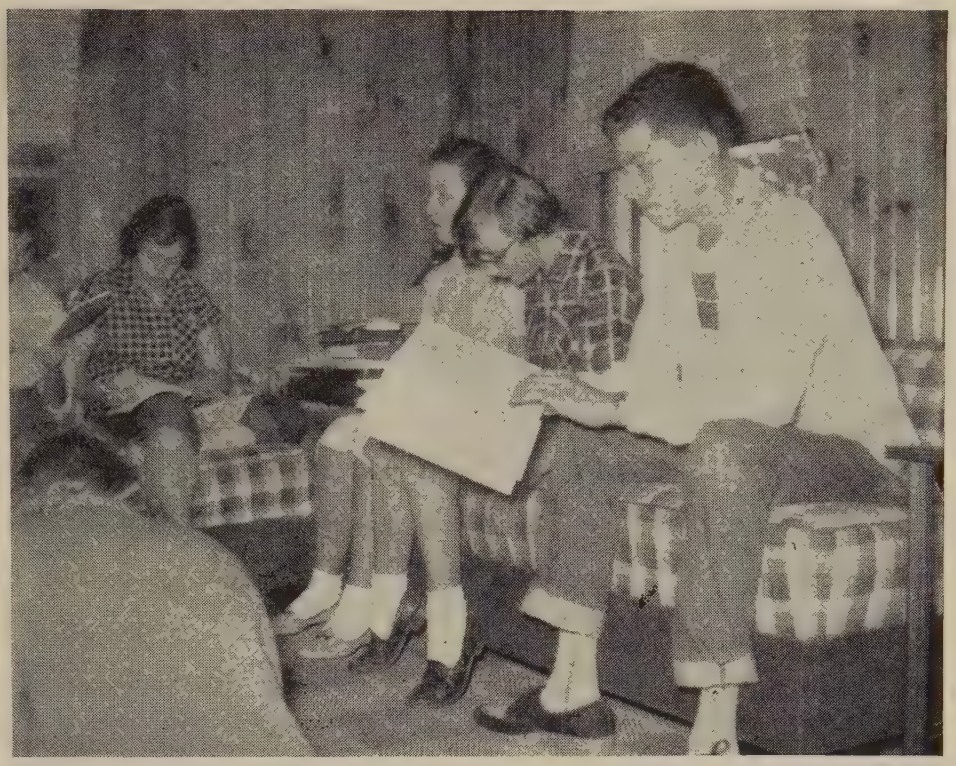
Altar prayer time has become an essential part of the church's program as people come reverently each Sunday evening to bow while the lights are lowered and soft music is played by the organist. While many churches throughout the country are having no evening worship services at all, this church is having the largest attendance it has ever had.

The choirs not used at regular services sing on special occasions. Robes have been provided for every singer and choir practice is well attended. On Saturday mornings a group of primary students practice in a Kiddie Orchestra on instruments which were gifts to them at their Christmas party.

Radio Stations Help

These inspired young people have sponsored religious news over local stations. They have placed an interdenominational prayer in cafes and hotel dining rooms. They distributed a "Thanksgiving Prayer." They planned a Watch Night Service. They put on a gracious but effective drive to urge members to enter the sanctuary in a quiet and more reverent manner. A religious program was presented for the Kiwanis Club of Dyersburg by this fine group. Is it any wonder there was a rededication of vows and devotion to the church?

All phases of the church work have been improved with the increased interest. More parents are attending because of the interest their children are taking in the church's work. More college students are returning to their church work because they have never lost contact with their home church while they have been away. They still "belong." More people are attending Wednesday night prayer meeting because of special studies which are meeting the requests of individuals as well as groups.



Group on retreat on Kentucky Lake. Left to right, Jane Rae Snafford, Daisi Menzies, Mrs. Jack Todd, advisor, Oma Robinson, Bob Burks, and in the foreground, Linda Bruce. The purpose was for personal spiritual enrichment; to develop loyalty and sense of responsibility; to plan year's program; for fun and fellowship.

People Come Alive

The church-sponsored Boy Scout Troop is thriving under increased leadership. A special teacher training program will provide new recruits to relieve the load which is pressing on those faithful workers who can be depended on year after year. A library has been added. A garden sanctuary has blossomed under the loving care of those gifted with working with flowers. The Home Department is being reorganized and more literature is being distributed as more people are visited. There is no end to the possibilities of a church with roots so firmly planted as this. People are working and they love it.

Some of the enthusiastic members of the Methodist Youth Fellowship with their leader, Miss Gwendolyne Cox. Left to right, Bob Burks, Jane Rae Snafford, Georgia Hobb, Miss Cox, Oma Robinson, and Julia Frances Bradshaw.

The youth sponsored a "Family Night at Home" with suggestions for worship, recreation, and fellowship. Picture shows Mr. and Mrs. LeRoy Burks and their two children, Mary Ann and Bob, as Mr. Burks reads from *The Upper Room*.

The Church in the Inner City

by John S. Jury
Pastor, Preston Methodist Church
Detroit, Michigan

THE church in the inner city has problems that have, as yet, no solution. The congregation slowly ages while their children marry and move. The neighborhood changes as once luxurious homes are sold and nationality groups move in, homes are subdivided, and numerous families lodge in the quarters that once housed a single family.

Preston Methodist Church of Detroit, Michigan, has been aware of the change in their locality at 23rd and Bagley for a number of years. In fact, in the last eight years there has been a decline in membership from 618 to 295. This is not unique. Rather, it is what is happening to all of the churches without exception in the inner city. While this is the history of the churches, it has been accompanied, by and large, by an increase of population in the same neighborhoods.

Serve the Community

The Commission on Membership and Evangelism, under the leadership of Mrs. Mason Sheffield, sought ways to serve the community of which the church is a part. At no time has the church considered relocation as a solution to its problem. The people are here; and the church, with its many facilities, is in the midst of their needs. Since there are many Spanish speaking people in the community, the church recognized that they ought to be served along with the many others who live in its vicinity.

The official board of the church accepted the Commission program, and the response of the people has been overwhelming. Two theological students who were members of the "Seventy-Evangelists" came into the community to work with the pastor and 27 callers from the church who went from house to house to meet and talk with people.

Their calling was based on the following aims:

1. To create good will for the church by letting people know of our concern and love.
2. To enlist the young people for a three-weeks' Vacation Church School.
3. To find what services we, as a church, could render in the community of which we are a part. To do this we have printed a questionnaire in Spanish, inquiring whether there might be a need for English lessons, citizenship training, American cooking classes, help in managing finances, or services to the children, such as: music lessons, youth clubs, basketball teams, and other related activities.
4. To build a calling list of the unchurched and to develop a list for the church school from those who attend Vacation Bible School.
5. To witness to the nature of the true Church of Christ, unsegregated, unbiased, suffering the little children to come unto Him and forbidding them not, but rather inviting them to share in His fellowship.

A group of children who participated in its Daily Vacation Church School pose in front of the Preston Methodist Church, Detroit, Michigan.

70-E Men Introduced

One of the young 70-E men, Richard Burgess, grew up in the Republic of Cuba, where his father is an engineer on a sugar plantation. He went to high school in Clinton, Missouri, and served as the school's representative to Missouri Boys' State, in 1946. From Clinton, he went to Wentworth Military Academy Junior College at Lexington, Missouri, where he was chosen to receive the outstanding sportsmanship award. He finished his last two years of college at Oklahoma A. and M. in 1951, where he was prominent in a variety of campus activities.

Every summer that Mr. Burgess spent at home during his college years he participated in the Methodist Cuba Work Camp. It was during those summers that he saw the miraculous power of the gospel at work and felt the call to dedicate his life to the Christian ministry.

In 1953 he entered Perkins School of Theology at Southern Methodist University. He was ordained a deacon in the Southwest Missouri Annual Conference, in October, 1954, after completing the summer as pastor of the Creighton Circuit. Mr. Burgess intends to return as a missionary to Cuba.

The other young man who worked with the pastor is Howard Childs. In 1950 he graduated from Parker's Chapel High School, El Dorado, Arkansas. He was president of his senior class, played four years of basketball, served as sub-District, District, and Conference youth president. He was licensed to preach when he was 15. On graduating from high school, he entered Hendrix College, Conway, Arkansas. While there, he served as a member of fellowship teams, president of pre-theological fellowship, and a member of Alpha Phi Omega. He was youth director in three churches for three summers, went caravaning in the North Alabama Conference in the summer of 1952, and served as student pastor for two years in Little Rock, Arkansas.

In 1954, Mr. Childs graduated from Hendrix College with a B.A. degree in humanities. He is now enrolled in Perkins School of Theology, where he is working on his B.D. degree. He has served as a field worker in Kessler Park Methodist Church, Dallas, Texas.

Street Services

On Tuesday and Friday evenings the three ministers, along with their choir, held services in the streets and in the park near the church in order to exhibit Christianity in practice. For Saturday nights the Youth Bureau of the Police Department gave permission to block off the street beside the church in order to present motion pictures to the many youth in the neighborhood.

Results are already evident. Church people have been brought into face-to-face contact with people who have been reticent, for one reason or another, to make an approach to Preston. That creates good will because we touch people personally and gather names of persons whom we can serve and whose needs we can meet.

Our objective is to make Preston spiritually significant to the whole community as well as to make the community aware that Preston is its responsibility and opportunity. "No man, woman, or child stays out of the Christian Church because he is not welcome, under such a program as this. If they stay out, it is only after they were invited, made welcome, afforded the opportunities, and charged with the responsibilities of the program," said Conwell Taylor, lay leader, in going over the program.

This is the future of the church in the inner city. We saw people. We demonstrated our love to them. We saw need and went forth in the Christian effort to minister to them.

Promotional Materials for the 1956
Church Attendance Movement

Only samples of the following helpful materials are in the Church Attendance Packet. (See page 15.) For quantities, order them separately and get extra results.

Letterheads, 8½x11 inches, mimeograph paper, **75¢ per 100**
Letterhead says "World Wide Church Attendance Movement," and contains the "The Answer Is God" emblem, and another brief statement.

Printed Letters, 8½x11 inches **$1.00 per 100**
On the above letterhead, an appropriate letter is printed, ready for signing and mailing to members and constituents. It announces the Church Attendance Movement and requests full cooperation.

Church Bulletins **$1.00 per 100**
A printed bulletin, for use on the first Sunday or early in the Movement. Delivered flat, so that inside of bulletin may be mimeographed or printed locally with local church program announcements.

Bulletin Inserts (5 in set) **5¢ per set**
Five different two-color (5½x8½) bulletin inserts, printed on both sides and ready for inserting in your regular bulletin. Designed to stimulate church attendance and individual and family devotions. Minimum order, 50 sets.

Personal Invitation Cards **$1.00 per 100**
A card folder, containing the "The Answer Is God" emblem, and a personal invitation to attend church. Designed to be signed by an individual or church official and handed or mailed to persons.

"Fill a Pew Plan" leaflet **10 or more, 3¢ each**
A practical plan for building up church attendance. Each pew captain will need a leaflet. Single copies, 5¢ each.

Hymnal Bands **$1.00 per 100**
A band to go around front cover of hymnal, advertise the Movement, and furnish special Responsive Reading for it. Minimum order, 50.

Certificate of Loyalty **$1.00 per 100**
To issue at the close of the Movement to those who have been especially faithful in attendance. Minimum order, 25.

World Wide
Church Attendance Movement
1908 Grand Avenue Nashville 5, Tenn.

Bi-Centenary of Our Covenant Service

by Frederick Hunter
Adapted from *The Methodist Recorder*
London, England

IT is two hundred years since John Wesley made his first recorded use of the Methodist Covenant Service. On August 6, 1755, he wrote in his *Journal:* "I mentioned to the congregation another means of increasing serious religion, which had been frequently practised by our forefathers and attended with eminent blessings, namely, the joining in a covenant to serve God with all our heart and with all our soul. I explained this for several mornings following, and on Friday many of us kept a fast unto the Lord, beseeching Him to give us wisdom and strength, to promise unto the Lord our God and keep it."

Then, under the date, Monday, August 11, 1755, he wrote: "I explained once more the nature of such an engagement and the manner of doing it acceptably to God. At six in the evening, we met for the purpose in the French church in Spitalfields. After I had recited the tenor of the Covenant proposed in the words of that blessed man, Richard Alleine, all the people stood up, in testimony of assent, to the number of about eighteen hundred persons. Such a night I scarce ever saw before. Surely, the fruit of it shall remain for ever."

Giving of Self

On Christmas Day, 1747, he urged "the wholly giving up ourselves to God, and renewing in every point our covenant that the Lord should be our God." The *Journal* seems to indicate that the Covenant was actually made on January 1, 1748. But we do not know what form it took, and there is silence on the subject in the *Journal* until the entry of two centuries ago.

For the more immediate background of Wesley's first Covenant Service, we must go back, strangely enough, three hundred years to 1655, a century before its first clear public use by Wesley. In 1655 a young minister arrived in Taunton to be assistant to Mr. Newton, the Presbyterian minister there. He had been at Lincoln College, Oxford, the College of which John Wesley was to become Fellow. This young man of twenty-two, Joseph Alleine, was an earnest soul. He got up at four o'clock in the morning, for he said he did not like to hear anyone engaged in secular employment before he had commenced his sacred work. But he was also as human as a modern probationer. There was a young lady! And Mr. Newton was very human, too. Observing his "restless spirit, which put him upon many tedious journeys, every fortnight, of twenty-five miles, to pay her a visit, he persuaded them to consummate their marriage, which they did" in October, 1655.

Personal Covenant Needed

The young minister had real success among the young people in the town. So he urged his young converts to make a definite Covenant with Christ. The Scottish Presbyterians resisted Episcopalianism by their National Covenants. He felt individual converts ought to make their personal covenant with Christ. And his covenant with his wife in marriage colored his conception of the Converts' Covenant. He wanted his young converts to treat their Covenant with Christ as seriously as he treated his covenant with his wife. He called on them to take Christ for better, for worse. He pleaded: "Shall this be the marriage day?" When he asked them if they would accept Christ, he expected them to reply, as his bride had done, "I will." Not only were they to signify their agreement by speaking, but he advised them to write out the Covenant which he composed and then to sign it.

It seems likely that Joseph Alleine drew up this short Covenant for use by young converts about 1658. Two years later Charles II returned, and in another couple of years the Act of Uniformity was passed. Joseph Alleine and his father-in-law, Richard Alleine, were two of the 2,000 ministers ejected from their churches. Richard probably wondered how the Presbyterians were to face this time of persecution, and in 1663 he wrote a book, *Vindiciae Pietatis,* or *Vindication of Godliness.* This was the very year that Joseph Alleine was in friendly cooperation with John Wesley, an ardent Independent, grandfather of our Founder. In Richard's book he gave five directions to the ungodly to bring them to a godly life. In the last direction he urges them to make a formal Covenant with God. He then gives his son-in-law's Converts' Covenant. He urged not only young Christians but also "more grown Christians" to make this same Covenant with God.

No Idle Words

When you repeat the Covenant and say, "Put me to doing, put me to suffering," you use no idle words. They were used by Richard Alleine in his appeal to his readers to make their Covenant with God. The very year in which he penned them, his son-in-law wrote a letter to the members of his church in Taunton, ending it with the words: "Yours to serve you in the Gospel whether by doing or suffering."

Owing to illnesses caused by imprisonment and harsh treatment, Joseph Alleine passed away at the early age of 35 or, as one writer put it, about the same age as his Saviour.

The tests of a Christian today in this world are different. But as we enter

Early Methodist Societies met in chapels similar to the one shown above.

this new age, the Atomic Age, Richard Alleine's insight is valid for us. He wanted mature Christians who were facing the difficulties of a new age, to fortify themselves by taking the same covenant vows as young converts.

And John Wesley, for whom religion was strongly social, urged that his societies should make their compact with Christ in a united act. The Methodist Covenant Service is, therefore, both an intensely individual compact and at the same time a corporate act:

> Come, let us use the grace divine,
> And *all, with one accord,*
> In a perpetual covenant join,
> *Ourselves* to Christ the Lord.

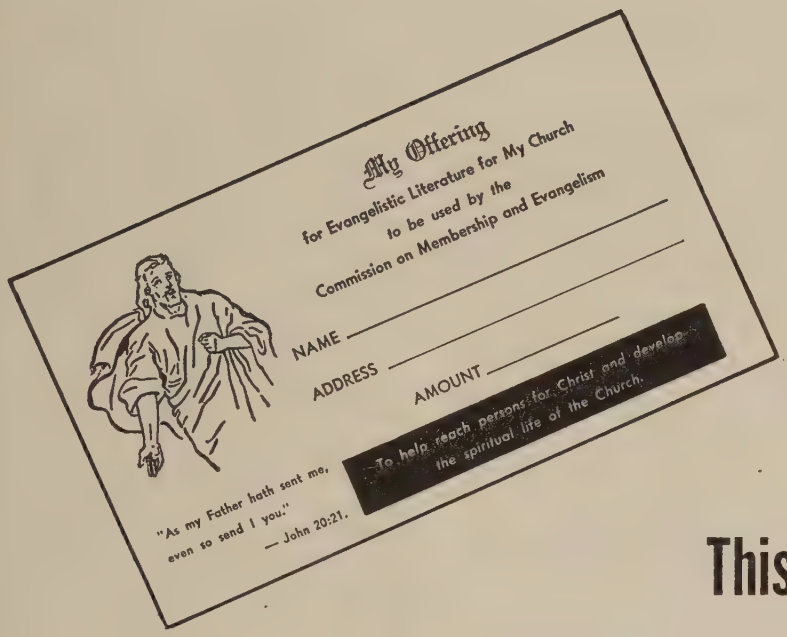
At first, Wesley used the Covenant Service at different times in the year; but between 1770 and 1778 we find him holding it on New Year's Day. In 1780 he issued his first printed edition of the Service. It contained the five directions from Richard Alleine's book, including the Covenant originally drawn up by Alleine's son-in-law. From 1782 onward we find Wesley using this service on the first Sunday in the New Year.

Lasting Fruit

Wesley said of that first Methodist Covenant Service, "Surely, the fruit of it shall remain for ever." It certainly goes on into a third century with real promise.

Joseph Alleine was right: Let converts make their compact with Christ. And his father-in-law was right: Let mature Christians also make the Covenant in facing a new age. And Wesley was also right in his two-century-old example: Let Methodists continue to make their express Covenant with God each New Year in the united act of each local Society.

Two orders of worship for Covenant Sunday and Watch Night are available from Tidings. One is the popular "John Wesley Covenant Service," adapted for contemporary use. The other is the "Service of Worship for Covenant Sunday and Watch Night," by George H. Jones. Each order of service will sell at $2.00 per 100 as long as the supplies last.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To help reach persons for Christ and develop the spiritual life of the Church.
"As my Father hath sent me, even so send I you."
— John 20:21.

More Money for Evangelistic Literature Through This Attractive, Free Envelope

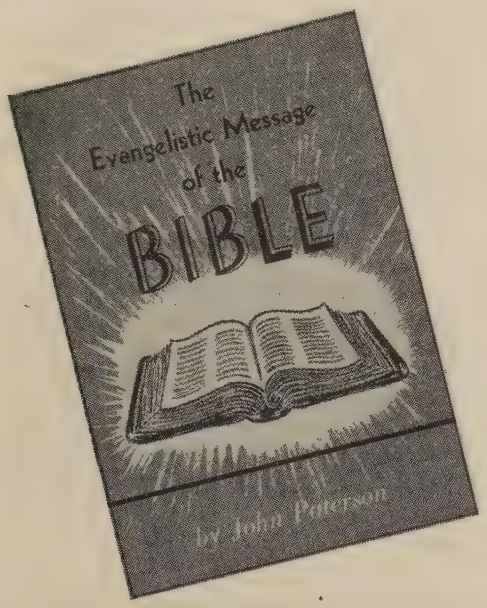
Every local church Commission on Membership and Evangelism can increase the effectiveness of its work through greater use of evangelistic materials and literature. Therefore, all churches should allot in their annual budget adequate amounts for this purpose. But where that has not been done, we make the following suggestions:

First, that the Commission members familiarize themselves with such basic evangelistic items as SHEPHERDS, the monthly Journal of Evangelism; Visitation Evangelism Packets; Spiritual Life Packets; Church Attendance Movement Packets; Turn Over Charts; TIDINGS Tracts-of-the-Month, and TIDINGS evangelistic books.

Second, that the pastor, the Commission chairman, or his representative present to the congregation the need for evangelistic literature and the ways in which its use will strengthen the church. Let an explanatory letter be mailed to members and constituents prior to the service where this is done.

Third, that the pastor, the Commission chairman, or his representative distribute the special evangelistic literature offering envelopes which TIDINGS will provide *free* to churches for this special appeal at the church service. Let the need for evangelistic material be forcefully presented immediately before the envelopes are distributed. Make the offering a significant part of the worship by consecrating it to the obtainment of evangelistic materials that will win persons to Christ and deepen the spiritual life of those who are already Christians. Be sure to receive the offering in the same service where the need and spiritual power of evangelistic materials have been presented.

Write *today* for your supply of the very attractive envelopes which TIDINGS has prepared for this purpose. Be sure to include in your request the total membership of your church. **Address your request to Tidings, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee.**



The New Life

by John Paterson
Professor of Hebrew and
Old Testament Exegesis
Drew Theological Seminary
Madison, New Jersey

WHAT shall we say as we stand—or kneel—before the Cross? Perhaps we shall say, "He died for me. He gave his life a ransom for many, for all." "In due time Christ died for the ungodly." Or shall we say, "He executeth the office of a priest, and He Himself is my sacrifice-priest and victim, too"? Or shall we say that He hangs there as my representative, the head of a new humanity, as Adam was head of the old humanity? "As in Adam all die, so in Christ shall all be made alive." I care not in what form you make the theological interpretation, for we are not primarily concerned with theology here. One of the finest converts I have known was a young man, now gone home to God, who used to preach at street corners in my last pastoral charge in Scotland, and every testimony he gave concluded with the words:

In my place condemned he stood,
Hallelujah! what a Saviour!

Theologians would say that was quite wrong. But the interpretation is a secondary matter. The prime thing is the experience of redemption. In that Cross I see judgment, and I see mercy. I see mercy triumphing over judgment; or, rather, let us say mercy triumphing through judgment and salvation wrought for men. We "have rest by his sorrow and life by his death." The mercy of the Lord endureth forever. Let the house of Moses and the house of Aaron say so. Let the house of Peter and the house of Paul say so. Yea, let your house and my house say so. The mercy of the Lord endureth forever, and in His name alone do we hope. Through Christ we have our access, and the severed and sundered fellowship with God is sundered and severed no more. He has made reconciliation for us. He is our Atonement.

The New Life

That brings us to the earliest Christian preaching and teaching, to what scholars call the *Kerygma,* which is the Greek word for *Proclamation.* This proclamation is our fundamental document, or source, of the Evangel. It is found in the early chapters of the Book of the Acts of the Apostles and in the Epistles of Paul. These are our earliest documents, and they date back to the Crucifixion. Here is the Evangel as it took shape in the hearts and minds of the earliest Christians—before they were even called *Christians.*

It is important that we should study this proclamation. For there we see the life and death of Christ interpreted and its significance set forth. This had to be done, for a Copernican change had been brought about in all their thinking. They had just seen the salvation of the Lord, and they were face to face with a new life in a new world.

The death of Christ seemed to the disciples to be sheer tragedy. It seemed to have ended in defeat and disaster. Hope died in their hearts, and the acme of despondency is heard in those somber and heavy words of the two disciples who walked to Emmaus: "We used to hope that it should be he who would redeem Israel" (Luke 24:21). These words have the sound of clods falling on coffins. The sun has set, and the stars shine no more. They were on their way back to their farming and their fishing. It was fine while it lasted, but it is all over and done with. Their dream was over, and their hopes were buried. Then, suddenly, we hear the swift steps of folk running to and fro; and an impulse is given to life that has set men running ever since. For good news—the Evangel—always runs and never limps on laggard feet. And it sets men running: Paul through the Roman Empire with the fiery cross of the Gospel, Augustine to Britain, William Carey to India, Chalmers to New Guinea, and Mary Slessor to Calabar. What a force and impetus is this!

Christ Is Risen

It may not be possible to get a coherent account of the Resurrection from the Gospel stories, and that is easily understood when we think of men and women under the impact of something unprecedented and transcending normal experience. It took time to perceive and understand what God was doing. There can be no question as to what actually happened when we read the Book of Acts. You can't fool all the people all the time. Christ is risen, and men and women have seen Him—seen Him with their own eyes. The New Age has come, and it has come in accord with all that the scriptures said. Both Peter and Paul will say the same thing.

It was not possible that he should be holden of death (Acts 2:24). Death hath no more dominion over him. (Rom. 6:9.)

Why did they say that? They said it because they now saw the full intention of the divine heart and perceived the real nature of the Father. God is Love. And love is stronger than death and mightier than the strong man armed. God will not suffer his Holy One to see corruption, and none shall pluck his loved ones from his hand.

Men had faintly glimpsed this truth in days gone by and believed, somewhat tremblingly, that, when they formed a friendship with God, they had forged a bond that not even death could break. To speak of death in view of love divine was an irrelevance and an impertinence.

Nevertheless, I am continually with thee:
Thou hast holden me by my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but Thee?
And there is none upon earth
That I desire beside Thee.
(Ps. 73:23-25.)

Almighty Love

Thus, the early Christians grounded the certainty of life hereafter on the essential nature of God as almighty love. And more than that, they grounded it on the nature of faith, for when they thought of Jesus and His life lived in complete reciprocity with the Father and in absolute surrender to the divine will—"my meat and drink is to do the Father's will"—they could not conceive that God would disappoint such faith and trust. Such faith and trust are well-pleasing in God's sight, and such faith lays hold of the promises. We may say, in all reverence, that God would be unworthy to be called the God of trusting men if He failed such faith and trust. And the writer of the Epistle to the Hebrews must have thought on precisely these lines when he wrote:

Wherefore God is not ashamed to be called their God. (Heb. 11:16.)

"Wherefore," says Paul, "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). For the early Christians, and for the Apostolic Church, Jesus is one who lives and reigns. He is the fulfillment of all the hopes contained in the ancient revelation.

All the promises of God in Him are yea, and in him Amen. (2 Cor. 1:20.)

What does this mean for us today? It means that in Christ we have not only deliverance but empowerment. Think for a moment of what we mean by the word "salvation."

This word in the original Greek has a double meaning, and in life and experience it has a two-fold significance. It means, first, to save, to rescue, to make one secure from imminent danger and damage. "The wages of sin is death." But Christ died on our behalf. He is the propitiation or, as some prefer to say, the expiation of our sins.

He blotted out the handwriting or ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. (Col. 2:14.)

The record of our guilt is cancelled out by the Cross. We are saved by His sacrifice. That is one aspect, but it is not the only aspect. There is another meaning of the term, and that is "to make whole or sound." Salvation is not merely a plucking of brands from the burning, all scarred and broken—though, praise God, it is that. But it is also "presenting every man perfect in Christ" (Col. 1:28). The Christian salvation is something full-flowing and abundant.

After the battle of Aboukir Bay, as Lord Nelson surveyed the scene of total destruction wrought upon the French fleet, he remarked, "Victory is not the name for such a scene." And that is what Paul says of the new life in Christ. "We are more than conquerors through him that loved us" (Rom. 8:37). We have not yet begun to live and to know the fulness of this experience. For the new life proceeds from glory to glory as it moves from grace to grace. It is a life moved and inspired by that mighty "dynamic that raised Jesus from the dead."

Radiant Hymnbook

That is what makes the New Testament the most radiant hymnbook ever written.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that thou bid'st me come to Thee,
O Lamb of God, I come!

Just as I am, young, strong, and free,
To be the best that I might be,
And that thou bid'st me come to Thee,
O Lamb of God, I come!

We are saved not only from the guilt of sin, but also from its power:

Be of sin the double cure,
Cleanse me from its guilt and power.

Look again at those early Christians and hear what they say:

This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, . . . I will pour out my Spirit on all flesh. (Acts 2:16-17.)

Memories returned of what He had said—and surely His is the word of a perfect gentleman:

I will come again . . . I will not leave you comfortless: I will come to you. (John 14:3, 18.)

A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father. (John 16:16.)

He goes from the disciples that He may come again "in another form," in "the power of his resurrection."

When he ascended up on high, he led captivity captive, and gave gifts to men. (Eph. 4:8.)

And the greatest gift, the all-inclusive gift, is the gift of His spirit, the gift of Himself.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Rom. 8:32.)

The Christian life is life in the Spirit, and "the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, and faith." He gives the spirit and we receive it by faith, by complete surrender and self-abandonment to His Person.

Empowerment

Here is our empowerment for the Christian life. We defined faith earlier as that blessed state of mind in which the things of God become glorious certainties. We will now add that it is that glad state of mind in which, by joyful assent, we make those gifts of God our own and appropriate salvation.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Rom. 12:1.)

How can I, Lord, withhold
Life's brightest hour
From thee, or gather'd gold
Or any power?
Why should I keep one precious thing from thee,
When thou hast given thine own dear self for me?

As we appropriate these gifts in humble surrender, our lives become filled with peace and assurance—assurance of salvation:

Blessed assurance, Jesus is mine!
O what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His spirit, washed in His blood,
This is my story this is my song,
Praising my Saviour all the day long.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

We do not care to use terms like

justification, sanctification, and adoption. These may have their place in a theological scheme, but here they seem too cold and formal to set forth the warmth and glow of the redemptive experience. Such terms seem to remove Christ far away, and I want Christ near, close at hand, within my heart. For I feel that without Christ I have no real hold on God at all. I want to say with Paul:

> The life I now live I live by faith, faith in the Son of God who loved me and gave himself for me. (Gal. 2:20.)

I want to feel the assurance of Paul and be "marvelously helped until I am strong":

> Through Christ who strengtheneth me I am able for anything. (Phil. 4:13.)

And that can only be as I receive the Spirit and walk in the Spirit. For it is the Spirit, the indwelling Christ, who upholds and empowers us. When man opens the door to Him, He fills the heart of man and crowds out every lesser love. By "the expulsive power of a new affection" life is elevated to a new level and set "with Christ in the heavenlies." We are new creations in Christ Jesus.

And his that gentle voice we hear,
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of heaven.

And every virtue we possess,
And every victory won,
And every thought of holiness
Are his alone.

Spirit of purity and grace,
Our weakness pitying, see
O make our hearts thy dwelling-place
And worthier thee.

—*Harriet Auber*

Salvation Is of the Lord

Salvation is of the Lord, and it lies not in the power of our mortal speech to set forth the magnitude of His gift.

Jesus, the very thought of Thee
With sweetness fills my breast,
But sweeter far Thy face to see,
And in Thy presence rest.

But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but His loved ones know.

Yes, they know, and such knowledge is salvation.

(From a new TIDINGS book, *The Evangelistic Message of the Bible,* available at 50¢ per copy, 12 or more copies, 35¢ each.)

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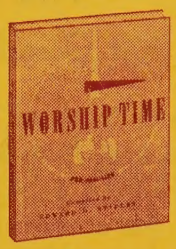

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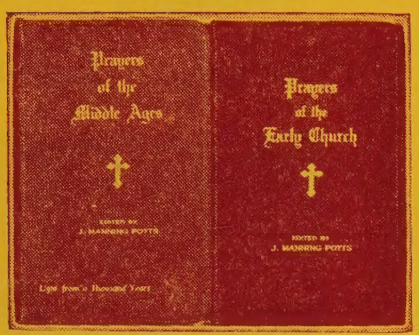

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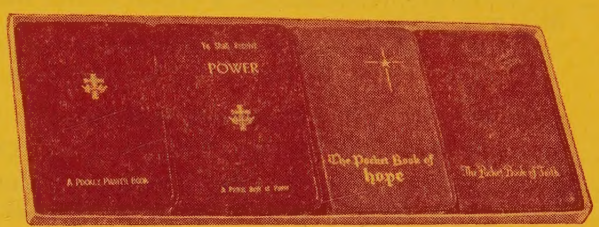

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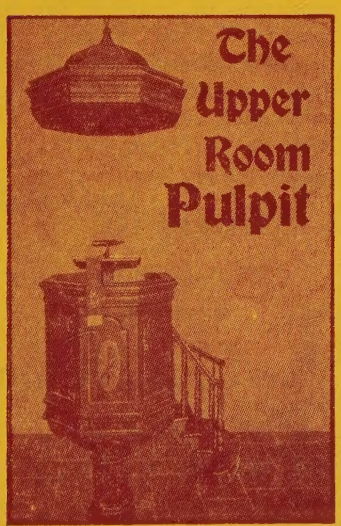

The Upper Room Pulpit

J. MANNING POTTS, *Editor*

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Raymond Tuttle Ferris, Christ Episcopal Church
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Phillips P. Elliott, First Presbyterian Church
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E. S. Hoddinott, The Methodist Church
New Zealand

WHILE SHEPHERDS WATCHED
Donald J. Lute, United Church
Tyrone, Ontario, Canada

JOB'S TRIALS AND GOD'S WAYS
W. C. Maclean, First Presbyterian Church
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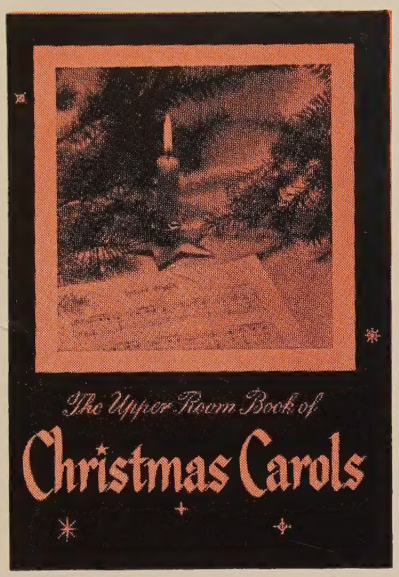

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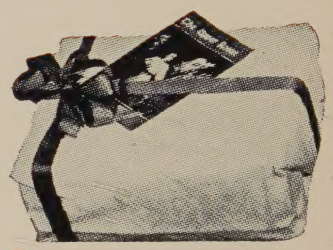

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